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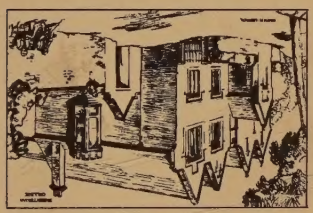

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THE PSALTER OF THE CHURCH

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THE PSALTER OF THE CHURCH

THE SEPTUAGINT PSALMS COMPARED WITH THE HEBREW, WITH VARIOUS NOTES

BY

F. W. MOZLEY, M.A.

VICAR OF SOUTH MUSKHAM, NOTTS.

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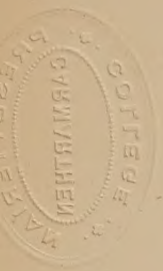

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INTRODUCTION

It has pleased the Divine Author of the Psalter and Director of the devotions of the Church that the form of the Psalms in liturgical use should not agree exactly with what has been called the Hebrew Verity. There is no clear reason why it should. Our Church provides its English-speaking portion with one version as the book of O. T. prophecy, and another for those acts of public and private devotion which are learnt in great measure from the Psalms, and find only in them the proper vehicle. But this double form seems peculiar to us. The divergence of the Church Psalters from the original was not due to any intentional accommodation to purposes of worship; for the Greek text would have been their basis whether identical with the Hebrew or not, and moreover the variations are not such as at first appearance bear at all on liturgical propriety, being very miscellaneous in character, and to a great extent the result of misreading and ignorance.

Still the providential fact remains that no strict or scholarly version such as Jerome's has been employed for the main Church purpose; and it may I think be justified, or at least felt to be reasonable by those who compare the Vulgate with Jerome's or our PB. Version with the Authorized. It is felt (and the propriety in a general way is not denied) that the Church use of the Psalms differs from that of other Scripture. In lessons she listens to a voice outside her; in using the Psalms she speaks herself. By what right and in what sense she speaks in their words is a question which would lead into theological argument out of

place here. But as she is speaking herself, so in the manner of expression is a certain spontaneity and originality convenient which is not required elsewhere. The Church Versions speak for themselves with the voice of an original. More cultivated renderings can only throw off the feeling of bondage to an original outside them by effort of ingenuity and at some cost of simplicity and directness. The ruder versions attain the freer tone in different ways. The Vulgate (as the LXX) mainly by a bold rendering reproducing fearlessly as far as possible (and it is far more possible to them than in a modern language) the form of the original, and so speaking as with the tone and authority of an original without anxiety about the finer shades of meaning. Such a method is not possible to modern languages with their limited choice of arrangement of words, nor to translators with a conscience sensitive to the yoke of greater knowledge. Artifice is necessary now, and no mere *ars celandi artem* can stand the searching test of devotional use. The PB. therefore has a different method, it employs paraphrase very freely. The translator appropriates and digests the sentence, and issues it remoulded as the expression of his own thought. It is a perilous method, not one to be adopted in cold blood. The more delicate points of expression are brushed away, and it shows the immense depth of life in the Psalms, as it certainly shows too how wonderfully this translator has made them his own that his words come home so perfectly in power of truthful tenderness. These versions have about them something of the charm of natural scenery, like the cedars of Libanus which the Lord hath planted. If such things are not grown nowadays, there have perhaps been only a few points of history at which they were possible. This natural freedom does suit devotional purposes, helping thoughts to enter the mind without distraction from their form, and to issue from the mind as a natural expression of what is conceived therein. One special characteristic of

the LXX obviously assists this, viz.: its frequent replacing of metaphor by literal expression, more especially in the Divine attributes; a practice followed not only in the Latin renderings of the Greek but in the Syriac, in spite of its affinity in language and of its direct derivation from the Hebrew text, and carried, if anything, further still in the PB. version. The question is of course not of the extreme use, and the value from both literary and theological point of view of renderings on the principle of the AV., but of their comparative suitableness for liturgical purposes.

The design here is to enumerate those passages where the Greek seems to imply a reading different from the Masoretic, or received Hebrew text, or where the reconciling of the Greek rendering with the MT. presents any difficulty, and to offer explanations; to make occasional comments on points which would not be noticed in general commentaries on the Psalms, and to give now and then renderings from the Vulgate and the slightly different versions in use at Rome and Milan, with now and then a few remarks on them and on our PB. version. It is not designed for a commentary on the Psalms except to the above very limited extent, nor to give a history of any text, nor to classify readings, or refer to recensions. It is meant to be used with the Psalter as very conveniently abstracted from the Cambridge Manual LXX; the standard taken being the text there printed, i.e. B, or failing B, ℵ (symbols of the same two codices as in the N. T., Vatican, Sinaitic): the only MS readings referred to are the variants there given, except that in a very few cases the Oxford reprint of the received Sistine edition is mentioned. The Vulgate is taken as at present in use, the Psalterium Romanum as now in use at St Peter's (but generally from a text printed 1687), and the Milan Psalter (which also goes by the name of Psalterium Romanum) from a nineteenth century Breviary with only very rare reference to any earlier form of these Psalters. But I

thought that great and near as is the interest of all Christians in the Psalms, some might be glad to see the relation of Church Psalms to the original drawn out in some detail (for the Hebrew text has always been recognised as a standard to which to recall a version at least here and there): and seemed to find, that though commentaries on the Psalms, especially that of Jennings and Lowe, make occasional reference to LXX rendering, this information as a whole had not been collected together, nor was likely to be: but from defective equipment should not have ventured on the task but for the generous encouragement and help of Dr Driver, whose suggestions and corrections have been of the greatest value to me, some of them being acknowledged thus '... ' *D.* At the same time he has undertaken no general supervision, and is in no way responsible for the whole or for details. Baethgen's valuable articles in the *Jahrbücher für protest. Theologie* 1882, on the old versions of the Psalms applied to textual criticism, have been freely used. He examines severally the general bearing on this of the LXX texts, the Syriac Psalters, the witness of Jerome and the Targum, and then takes the Psalms in detail in the light of the versions, the LXX divergences being pretty fully enumerated and dealt with. I have throughout consulted Bä., but as in many cases the explanations are obvious to any tolerable Hebraist*, I have not thought it necessary to add his name, except where there was anything uncommon or where I was specially indebted to him. I hope no injustice has been done inadvertently by omitting acknowledgement when required, or seeming to attribute explanations he would not approve. I hope also that beside more definite indebtedness much has been gained from his well-balanced method, and from his careful and appreciative judgment of the LXX.

* Many such cases are noticed only because it seemed possibly convenient for some purposes to have a fairly complete list of LXX deviations.

Biel's Lexicon has been in constant use, and from it are taken all extracts from the glossaries, Hesychius, Suidas, Lex. Cyrilli (a Lexicon ascribed to Cyril of Alexandria). There are occasional quotations from a version in Homeric hexameters by Apolinarius the well known heresiarch; also from Augustine's commentary. Many friends and others have helped with information on various points; and I am particularly indebted to the Rev. A. M. Y. Baylay, Vicar of Thurgarton, for frequent help in questions of liturgical use.

In a book I published some years ago, *David in the Psalms*, conservative views of their authorship were maintained. These are referred to in the case of some of the LXX additions to titles, which do not always meet the same full consideration in ordinary commentaries that they might in one directed specially to the LXX text. Otherwise there is little to do with date or authorship of the originals. But perhaps I ought to express my view that in questions touching on the accuracy of Scripture, it is a mistake to neglect doctrinal considerations. They need to be applied with modesty and caution and readiness to learn: their relevance and bearing may not at every point be sharply defined or perfectly understood; but relevant they are, and have to hold a leading and active place among the premisses from which conclusions are drawn.

Some miscellaneous observations are here added on the LXX Psalms. Baethgen contrasts two styles of translation; the painfully literal style of Aquila, seen also in Ecclesiastes, which shows open contempt for Greek idiom, and the style of Symmachus, Proverbs and Job, aiming rather at elegance of Greek. The translation of the Pss., he says, stands half-way between these extremes, being characterised by simple fidelity to what the translator understood to be the sense of the original, not on the look-out for elegant expressions, yet at the same time not anxiously sticking to the letter. Further, the peculiarities of Semitic grammar are reproduced exactly and with intelligence; hence a Semitic colouring in the form of

sentences seldom softened by allowance for what is due to the spirit of Greek. Again he says: The grammatical knowledge of the translator must, in view of the difficulties with which he had to contend, and in spite of occasional perplexity and uncertainty, be pronounced very considerable (Art. 1, pp. 413, 416).

Mr Thackeray has traced in some prophetic books the work of two translators, recalling the tradition that the seventy-two were distributed in pairs. A subtler examination might find the same in the Psalms, but nothing of the sort is traced here, unless the occasional mistakes through similarity of sound point to the translator working to the dictation of a reader, no better Hebraist than himself*. This may not be probable, but it is difficult without some such hypothesis to see how *Gehörfehler* could arise. Greek no doubt was his mother tongue, and Hebrew not familiar to him as it would have been to the school of the author of Ecclesiasticus. With Aramaic he would seem to have had a living acquaintance, for he often interprets the Hebrew through its idiom; but his confusion of gutturals and other sounds must mean that he spoke it as a foreigner, and so presumably knew it and understood it as a foreigner. At the same time from the ready paraphrase of 68^{7} (צחיחה = ἐν τάφοις), he would seem to have had familiar acquaintance with Palestine, where the best Hebrew scholarship flourished. There are cases also of Arabic influence. How it arose is not clear, whether the translator was acquainted with Arabic, or isolated words found their way into Aramaic use, or he was influenced by some friend or teacher.

This only seems certain about the date and relative order

* It may be interesting to quote Jerome's account of his translation of the Aramaic Tobit: "Quia vicina est Chaldæorum lingua sermoni Hebraico, utriusque linguæ peritissimum loquacem reperiens unius diei laborem arripui, et quidquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui." (Præf. in Tob. quoted in Swete's Introd. p. 273.) So that neither his eyes saw the page of original, nor his fingers held the pen.

of the books of the LXX, that the Pentateuch came first, about 250 B.C. It was probably, Hebrew and Greek, our translator's text-book in learning Hebrew, and serves him to a great extent in place of dictionary. Similarities of rendering are very frequent; some as התהלך = εὐαρεστῆσαι, and דמם = κατανυγῆναι striking; but instances abound רקיע = στερέωμα (19²); נהל = ἐκτρέφειν (23²). Those given below may be referred to*. At the same time he can be independent, v. 18⁷ (משה); 25¹¹ (סלח): 27² (בשל): 56² (שׁאף as = שׁוף): 60⁹ (מחקקי): 74²³ (קמיך elsewhere as Dt. 33¹¹), etc. There is in 68² (from Num. 10³⁵) an example of both. Resemblances with other books may in many cases be due to separate dependence on the Pentateuch; in others there is not this link: cf. 60⁵ with Isai. 29¹⁰ (where it is argued that the Ps. is earlier); 79¹ with Isai. 1⁸ Mic. 1⁶ 3¹² where *prima facie* Isaiah precedes: 94¹⁹ with Isai. 5⁷: 84¹¹ with 1 Sam. 2³⁶ where one would expect the Ps. to be the borrower (but cf. 1 Sam. 26¹⁹: extracts from the histories may have been done before the whole, e.g. the Youth of Samuel, David and Goliath, the Reign of Solomon, the Life of Jeroboam); 46⁵ with Prov. 21¹.

The spirit of the LXX version of the Pss. is as Bä. says *schlichte Treue*. The translator designs to turn the Pss. into Greek and not into Aquila's caricature, but given so much aims at reproducing words and order as exactly as possible. But there are qualifications. Besides defect of text and knowledge there are ordinary grammatical equivalents such as (10¹⁵) passive for indefinite 2nd pers.; subject made object (23¹): infin. with particle = clause with finite verb (37³³): or those in 50¹⁶ 142⁵. These are not too frequent to attract attention; nor is such a simple paraphrase as (31²⁰) ὡς πολὺ τὸ πλῆθος מהרב; or change of order simply, as (11⁵) ἐξετάζει τὸν δίκαιον

* 1¹ 30¹ 31⁴·⁶·¹⁷·²¹ 33¹⁹ 34²² 35¹⁸ 39¹³ 42⁸·⁹ 44¹² 48¹³ 51⁴·⁷ 55¹⁴ 59⁷ 67² 68²·¹⁴ 69²⁶ 72²⁰ 78²⁶ 81¹⁷ 84⁴ 86¹⁵ 90¹³ 102⁷ 103³ 105³⁰·³¹ 106¹⁵·²⁸·³⁸ 107⁴¹ 109²³ 119¹³⁰ 132⁷ 135⁴ etc.

צדיק יבחן; or to emphasise pronoun (69^{13}) *κατ' ἐμοῦ ἠδολέσχουν* ישיחו בי, so 142^{6}, cf. 63^{2}.

But for more noticeable paraphrase:—

Figures are often rendered by literal expressions, or by more commonplace figures, as *χαρά* for מהול 30^{12} and for שחוק 126^{2}: *εὐφραινόμενοι* for חללים 87^{7}: *ἀγαλλιᾶσθαι* for רנן 5^{12} etc.: *βοήθεια* 7^{11} and *κραταιός* 47^{10} for מגן: *φυλακή* for מחסום 39^{2}: *βασίλευε* for רכב 45^{5}: *ὀργίζῃ* for עשנת 80^{5}: *εἰς ἀντίληψιν* = זרוע 83^{9}: *παιδεύειν* = הלם 141^{5}. In some cases the use in the original may already have gone far in this direction. Or a slight paraphr. is very natural, as 32^{6} *εὐθέτῳ* = מצא; 73^{22} *ἐξουδενωμένος* = בער; in 141^{4} two consecutive words are altered *οὐ μὴ συνδοιάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν* בל־אלחם במנעמיהם.

Most important among these are the various paraphrases of Divine Attributes סלע, צור, מגן etc., v. 18^{3} 19^{15}.

Occasionally the change is the other way and a striking figure is imported, 28^{7} *ἀνέθαλεν* = יעלז (similarly PB. though the fig. is different *danceth for joy*): 102^{27} *ἑλίξεις* (if original) = תחליפ: 55^{23} 66^{9} *σάλον* = מוט. Sometimes a word is changed to make the fig. less obtrusive or make it run smoother, 22^{13} *πίονες* בשן: 39^{3} *ἀνεκαινίσθη* נעבר: 39^{11} *ἰσχύος* תגרת: 48^{8} *βιαίῳ* קדים.

Or apart from metaphor a more readily assimilated thought is substituted, 19^{12} *φυλάσσει* נזהר; 34^{11} *πλούσιοι* כפירים; 44^{20} *κακώσεως* תנים; 60^{9} *βασιλεύς* מחקקי; 31^{8} *ἔσωσας ἐκ τῶν ἀναγκῶν* ידעת בצרה; or not to overburden, while one meaning is kept another is changed 83^{16} סער = *καταιγὶς* but סופה = *ὀργή*; or a more common expression is given, 22^{9} 23^{2} 37^{14} 44^{27} 50^{11} 72^{20}.

In difficult passages it is often hard to say whether there is a mere guess, or an intended paraphr. as 16^{2} *τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις* טובתי בל עליך: 57^{5} *τεταραγμένος* להטים; 73^{4} *ἀνάνευσις* חרצבות. In such passages corruption of text might be easy, and the translator in them not have faith enough in his codex to keep him from unnecessary mental emendation, and

the less perfect his insight into Hebrew, the more the number of relatively difficult passages. It will be seen that his paraphr. is usually of a very simple description, mostly word for word; there is not on the one hand any of those feats of graceful ingenuity by which the classical scholar shows at once his insight into the original and command of his own language, nor on the other of the almost homiletical substitutions not unfrequently occurring in Targums though not of the Pss. Much that looks like paraphr. is to be found in passages where the translator, evidently feeling his knowledge defective, eked it out by patch or guess as in $65^{11.12}$.

The paraphr. of 84^{12} *ἔλεον καὶ ἀλήθειαν ἀγαπᾷ* Κύριος = שמש ומגן יי, stands so far as I have noticed alone in its substitution not of word for word, but of sentence for sentence where the meaning of the original is plain and easy. It may have come from fear of the possibility of seeming to identify the God of Israel with the Sun god (cf. 132^{7}). The PB. adopts a paraphr. in ordinary LXX style, *A Light and a Defence* *φωτισμὸς καὶ ὑπερασπιστής*. If in 40^{7} *σῶμα κατηρτίσω* = אזנים כרית is a paraphr. it is like nothing else in the Pss. The Greek substituted is very difficult, and until independent reason is shown mitigating its difficulty to the translator, it must be an unlikely paraphrase. Between the absurdities of misplaced ingenuity on the one hand and on the other the indolence of calling in paraphrase at every difficulty, it is not easy to find the right way. Perhaps in such cases ingenuity should at least have a trial whether it can show something reasonable.

A feeling of reverence has sometimes made the translator paraphrase or depart from the original, as where he follows those Pentateuch passages which in the original speak of the sight of God, as in 17^{15} 42^{3} 63^{3} 132^{7}: though on his own account he does not shrink (84^{8}) from writing *ὀφθήσεται ὁ Θεός*. But from it he renders (34^{6}) הביטו אליו by *προσέλθατε πρὸς αὐτόν*. Possibly the uniform rendering after the Pentateuch of

הסתיר פנים by ἀποστρέψαι τὸ πρόσωπον belongs here, as the rendering of אור (27[1]) by the less concrete φωτισμός; and the ungrammatical reference (31[24]) of עליתר to what follows (τοῖς περισσῶς) to avoid imputing excess to God.

Though he does not care for adventitious ornament, he may have thought taste forbad the naming of definite weapons as prosaic (v. 5[13]): and of the snail (58[8]) as inelegant; but he gratuitously admits the spider 39[12] 90[9].

Still by the side of this paraphrase, in other passages, perhaps where meaning of words or where construction seemed clear, are frequent mechanical renderings; i.e. those in which the words taken singly are rendered correctly on ordinary principles; but taken together or in the context give no sense or a wrong one; as 32[9] לבלום ἄγξαι; 4[1] etc. למנצח εἰς τὸ τέλος; 12[7] לארץ τῇ γῇ. In such a case there is no independent rendering of the Greek; the interpretation of it belongs to the Hebrew Lexicon or to commentaries on the Hebrew text, except that subsequently to translation a meaning may sometimes accidentally attach bearing no relation to the original.

In Grammar. The Hebrew* Perfect usually = Gk. aor. (or other past tense, imperfect as 18[42] 35[13. 14] 44[11]: perfect 73[15]). Hebrew Imperfect = Gk. fut. (or imperat. or opt.). Sometimes this rule is carefully observed as 41[4] 50[21] and throughout 91.

The Hebr. Perfect is also rendered by the future as 44[9] 75[2] 80[6] 108[11] 146[4] (in some other places another part of the Hebr. verb may be understood): and by the habitual present as 33[10] 37[23] 44[23] 119[91], more especially where mental action is indicated 10[2] 27[13] 33[20] 69[20] 80[5] 84[3] 119[81]. The force of ו conv. with the Perf. though not very common in the Pss. was probably observed, as 28[1] 37[6. 10. 11. 12] 45[12–13] 46[10] 49[11] 143[7] by fut.; 80[13] by present: in 52[7] it is evaded. It would probably be much if the most accurate version of the Pss. in Greek or

* In this passage for distinctness capitals are given to Perfect and Imperfect when Hebrew tenses are meant.

English could by itself clearly indicate the observance of ו conv. with the Imperf. In the LXX the renderings of the Imperf. with or without a Masoretic ו conv. and with or without its possibility are too various and in some cases capricious to do so; whether the translator recognised its existence must be determined independently from the antecedent likelihood of the rules being by then formulated, and explicitly known to a student of his kind; the historical books might supply clearer evidence. In the case of the Imperfect the absence of points, the practical identity in form of י and ו, the freedom with which καὶ is supplied, over and above the general looseness of tense make the relation of original and translation uncertain. On the whole he seems oftenest regardless of the Hebrew to choose the tense best suited to his idea of the passage; sometimes perhaps to change only for variety.

Participles of different voices are rendered (i) by ptcp. as $18^{4.35.51}$ $35^{5.6}$. (ii) present 27^{3} 48^{4} 89^{10} 145^{14-20} (the Imperf. here only once = pres.), 146^{7c-9a} 147^{6}. (iii) fut. 37^{12} (habitual) 110^{6} 112^{1}. (iv) aor. 52^{4} 87^{3}. (v) imperf. 99^{6}. (vi) perf. 54^{2}.

The Greek tenses show in some cases a different view of the Ps. Ps. 23 is taken as one of tranquil retrospection in advanced years; the only futures after *v* 1 are where context necessitates it, anticipating 4^{a} death and 6 remainder of life. Similarly Ps. 101 is not a Psalm of resolution to use royal power well, but the complacent review of a past reign. There is perhaps a tendency especially in mention of trouble to prefer a past tense as in 55^{3} sqq. 61^{3}.

The Greek ptcp. stands for Hebr. relative clause 12^{5} $58^{8.9}$ 89^{38}; or is used to condense clauses 2^{7} 68^{19} 115^{12} 118^{19} (the reverse process 52^{4}): other paraphrase 69^{21}: cf. 101^{4}.

In the matter of number the translator allows himself great freedom. Some of the variations may be due to reading or pointing, as between יְ֫, יְ֑; יִ֫, יִ֑; יוֹת֫, יוֹת֑; and some to later

alterations of use, such as are so visible in the Milan Pss.; but many must be his own looseness or mistake.

There are occasional errors of gender, perhaps mostly from difficulty in the passage 11^5 32^7 49^{19} $59^{13.14}$ 69^{21} 119^{133}.

Persons are often changed, sometimes manipulated to smooth or assimilate to context; sometimes from variety of reading or pointing, or later corruption, or possibly paraphrase.

1 and 2 sing. Perf. (תִּ and תָּ) 16^2 31^7 89^3 $139^{14.15}$, cf. 56^9.

1 and 2 sing. Imperf. 18^{41}.

1 and 3 Perf. 81^7 130^5 [27^8 75^2].

1 and 3 Imperf. 81^6 37^{36} 45^{18} 50^{22}.

2 and 3 Perf. 10^{17} 50^{19} 54^9 116^8.

2 and 3 Imperf. $28^{5.5}$ 41^3 51^{19}.

Possessives *μου* and *σου* interchanged 5^9 17^2 23^5 40^{11} 69^{27}. Possessive often added (v. p. xx), sometimes implying a point (the spelling being defective) 16^6 17^1 $22^{2.31}$ 30^{13}; v. 23^5. י and ו interchanged $22^{25.30}$ 50^5: 1 and 3 pers. verbal suffix 12^8 80^6. לְךָ = *αὐτῷ* 49^{19}. לבבכם = *αἱ καρδίαι αὐτῶν* 22^{27}. Ἐρεῖ = אמר, i.e. ptcp. 91^2.

1 sing. and 3 pl. termin. of 1 aor. act. (*α*, *αν*) are liable to confusion probably in copying 18^{23} 22^{18} 56^7 59^5 $119^{95\,A.\,147}$ א.

With this irregularity of person the LXX has not much weight to add in such cases as 37^{36} $139^{14.15}$.

The interchange of Hebrew letters points generally to the latest Alphabet, the square characters. Baethgen rarely appeals to the old writing, but v. 4^5 42^9.

The following assume the later Alphabet, or anyhow are consistent with it.

י and ו are practically identical in form. Cases of interchange are very numerous. In the majority of these perhaps the defective writing would explain them one by one as בנוא 23^4 for בניא; ירים 27^6 for ירום; הציתו 60^2 for הצותו, but for their frequency. Where the letters are final, they are less likely to be systematically omitted; still less where they are initial or con-

sonant or in monosyllables. 22^{17} כארו for רי֯; 45^{12} השתחוו for וי֯; 58^{4} דברו for דברי; 68^{7} שכני for נו֯; 109^{31} נפשי for שו֯; 22^{25} ממני for נו֯; 41^{9} בי for בו; 50^{5} לו for לי; 67^{1} לדוד for שיר; 87^{7} מעון for מעיני; 20^{10} יענו for ועננו; 22^{25} 76^{13} 91^{6}. Forcible evidence is in 35^{20} לא = ἐμοί; and 35^{19} 76^{7} supply good examples.

Confusion of ד and ר 18^{43} 19^{14} 30^{8} 42^{5} 67^{1} 73^{28} 74^{19} 77^{3} 109^{13}; of ת and ה 6^{8} 9^{6} 27^{9} 56^{9} 39^{3}; ת and ח 18^{35} (27^{12}?) 144^{13}; ה and ח 119^{119} 129^{3}; ב and מ (mostly when prepositions) 18^{14} 31^{8} 32^{3} 45^{14} 57^{5} $68^{23.36}$ 73^{8} 74^{8} 78^{26} 81^{7} 105^{36} 119^{84} 135^{21}: where only one is a prep. 28^{7} 119^{68}.

ב and כ (particles) 102^{4} 105^{22}: בי and כי 85^{9}: ב and כ otherwise 4^{3}: כב for ב or כ $74^{5.6}$.

כ for מ 90^{11} 39^{3}: כ and פ 53^{6}.

י may be written so as to differ little from ל except in scale. This may explain 10^{8} and some other places.

From 17^{6} כ, and from 44^{5} מ appear to have no distinct final form; the same may be inferred of נ, פ, צ.

The Hebrew MS of the LXX had not the Masoretic points: e.g. 26^{7} לִשְׁמֹעַ for לַשְׁמֵעַ; 55^{13} לֹא for לֵא; 45^{8} 90^{16} וְהַדְרֵךְ for וַהֲדָרֶךָ.

Words were often written with the defective spelling: as 12^{9} שְׁפָטֶם for זלות: 5^{1} נְחָלָת for נחילות: 37^{5} גַּל for גול: 58^{12} זַלְתָּ for ישפטים.

א as added: 22^{17} 75^{6}; as omitted 33^{7} 78^{13} (נאד is not recognized 56^{7}) 73^{10} 75^{9}: cf. 72^{16}.

Words not divided 4^{3} 17^{6} 22^{14} 42^{6} 44^{5}.

The constructions implied by the line and verse divisions are not always followed: e.g. 22^{4} 51^{8} 92^{15} 40^{10} 56^{3} 76^{12}.

Gutturals are confused in 12^{6}, יפיח as ופיע[א]. In other places are conjectures assuming this 10^{8} 68^{20} 73^{4}.

Sibilants confused 49^{14} (כשל for כסל): 55^{15} (ציר for סור): 106^{15} (רצון for רזון): 50^{23} 69^{21} (שׂ and שׁ): (55^{9} 68^{20}?).

There are some cases of the dropping of ר as 39^{2} which

might point to an imperfect articulation (cf. at a later period R 103^{16} *ὑπάξει* for *ὑπάρξει*).

Similarity of sound seems sometimes to have suggested the Greek word: as 4^{5} *ὀργή* = רגז: 18^{16} *πηγή* = אפיק: 18^{30} *ῥυσθήσομαι* = אֶרֶץ: 91^{14} *σκεπάσω* = אשגב: 111^{5} *τροφή* = טרף: 119^{155} *ἐξετηκόμην* אתקוטטה (? 37^{14} *καρδία* = דרך).

Καὶ is sometimes added, as 30^{6} 67^{3} 113^{7}.

So is Κύριος esp. in the vocative, as 79^{9} 80^{x} 94^{19}: nomin. 97^{10}.

The Tetragrammaton, though its letters are the most exposed to corruption, is very seldom changed in the LXX reading (v. 16^{3}): this perhaps indicating that it was written with some distinction or with special care. It is rendered generally Κύριος with or without article, rarely Θεός (30^{9} 91^{2}). אלהים sometimes loses the last letter or parts with it to the following word, and is read יַהּ or יְהּ, otherwise is little corrupted. אֵל is several times confused with אֶל־ or אַל.

πᾶς is not unfrequently added 5^{7} 18^{40} 36^{5} 53^{5} 103^{20} 104^{28} (*συμπ.*). The personal pronoun is often supplied 2^{x} 9^{2} $10^{10.14}$ 12^{2} 16^{5} 22^{25} 35^{5} 105^{39} 118^{16}: so is the possessive 12^{9} 15^{4} 18^{31} $19^{6.13}$ 20^{10} (B) 59^{1} 130^{4}; pronoun with prep. 5^{10} 10^{15} 38^{20}.

Taken as a whole the LXX Pss. are identical with the Masoretic. The variations if numerous are small. Of the many additions widely employed only 14^{3} 145^{14} (with V. 136^{27}) exceed a single line and clearly none are original or add really new matter with the exception of that in 38^{21}. The non-addition of original matter, such as is found in many of the historical books, in Proverbs and Daniel, is remarkable in the "hymn book of the Jewish Church," whose structure so easily allowed of interpolation. The only case of it, Ps. 151, is on the one hand expressly excluded from the book, on the other hand is less than any Ps. a general hymn, being based more than any on definite facts of David's life.

Of the omissions one large class may be noticed; cases

where the original repeats exactly or in near parallel. All the Greek uncials omit in 18^{14} 72^{18} 94^{23} 116^{14}: more than one in 68^{13} 92^{10} 116^{17b}: 93^{3c}: B only in 90^{17}: 48^{15c} 74^{14a} 77^{19b}: ℵ only 87^{4c} 114^{6b} 118^{16b} 122^{4}: $44^{14b.\,15a}$ 48^{14b} 118^{4}: A only $24^{8a.\,10a}$ (both the parallels): R only 33^{3a} 76^{11a}.

An omission generally leaves complete sense: but the omission of 64^{3} (B only) leaves ἐχθροῦ *v* 1 as antecedent of οἵτινες *v* 3; of 74^{14a} makes αὐτὸν *v* 14 refer to δρακόντων *v* 13, and of 143^{3a} leaves ἐταπείνωσεν without a subject. Also in view of the symmetry of Ps. 119 the following are to be noticed: ℵ alone omits *v* 95^{a}, and has lost ἔζησέν με from the end of *v* 50 substituting οὐκ ἐξέκλινα from the end of *v* 51, omitting the rest of *v* 51.

The Vulgate Pss. are, with slight exceptions, the only Latin translation in living use. The old Latin Psalter was twice revised by Jerome; the first revision is (speaking generally) the Psalterium Romanum, now in use in the Vatican Basilica, St Peter's at Rome; the second the Psalterium Gallicanum, generally identical with the Vulgate. A third revision is in use in Milan, which is also called Psalterium Romanum, but is according to one account an independent version of the old Psalter by St Ambrose, and it differs from the Vatican version much as one would expect such an independent revision to do. However probably all three are considerably changed from their original state through the many influences tending to fluctuation. A comparison of passages from the more ancient, and presumably original form of the Psalt. Romanum, quoted occasionally as in Swete's Introduction and other books, will often show a striking difference from the present forms of Rome and Milan, e.g. *specie* 68^{14}, *jubilationibus* 44^{13}. The invitatory where there is one at Matins is in the present Vatican form; so are generally speaking the variable Missal Psalms, with some antiphons and a few odd verses in the Breviary and elsewhere; with these exceptions, the Vulgate

Pss. only are in use. The chapter of St Mark's Venice, like those of Rome and Milan, had permission in the XVI cent. to continue the use of the PsR., but perhaps were content with labelling the Vulgate Psalterium Romanum. The numerous small changes which have filtered into these versions may have some bearing on the weight to be attached to occasional Aramaisms in the criticism of the Hebrew Psalms.

The object of Jerome's Second revision which resulted in the Gallican Psalter had been in a lesser degree the object of his First, a nearer approximation to the Hebrew, possibly also in some details a more correct rendering of the Greek. This has been accomplished without loss to the singular beauty of the version, and even in some cases with gain to it. That may have been a minor object; anyhow the variations of the V. from the other versions would seem to show an excellent ear for rhythm, though, as no doubt this was not a primary object, cases might be quoted the other way. But cf. 34^{10} V. *quoniam non est inopia timentibus eum* with PsR. *quoniam nihil deest timentibus eum*: 22^{8} V. *omnes videntes me deriserunt me* with Mil. *omnes qui conspiciebant me aspernabantur me*: 79^{1} V. *polluerunt*, Mil. *coinquinaverunt*: 81^{4} V. *Buccinate in neomenia*, PsR. *Canite in initio mensis*. The Vulgate either introduces or makes freer use of words weighty in form without being clumsy; *exasperare malignari mortificare subsannare vociferatio*. It sometimes avoids endings long in *s*, *pulchritudo* for *species*, *lacrimarum* for *fletus*. In common generally with the old Latin it derives from the LXX many beautiful expressions which do not correctly render the Hebrew. "Ecce Domine tu cognovisti omnia novissima et antiqua." "Incerta et occulta sapientiæ tuæ manifestasti mihi." "Illuminans tu mirabiliter a montibus æternis." "Sicut lætantium omnium habitatio est in te." The obscurities often have a practical effect which could not be got without them (the same applying to many versions for it does to the original), an impression of emotion

engaged in material too deep or too high for thorough mastery. Not that any single phrase is without meaning, or cannot be devotionally applied, but that they are not fitted together in one frame, and it is not easy to grasp their immediate application. But the result is stimulation. In Ps. 68 for example, though the thoughts do not move on in harness, all the more the impression is one of immeasurable majesty in energy, and of the faithful correspondingly possessed rather than possessing, like *Benjamin adolescentulus in mentis excessu*, inarticulate for joy.

"The Prayer-book version of the Psalms is, with insignificant variations, that which is contained in the so-called 'Great Bible' of 1539–1541*."

Fully to estimate the purpose and method of the PB. translation of the Psalms, it would be needful in the first place to compare it with the other work of the same translator, and in the second to trace out the various and irregularly acting influences which have determined this rendering and that: Rabbinic authorities, Greek, Latin, German, English translations, theologians older and recent; but a good deal may be learnt from simple comparison with the Hebrew and Greek or Latin. It is right to call it a translation from the Hebrew and not from LXX or Vulgate. At the same time the idea of obligation to an original is so loose, and the influence of the Church Psalter so frequent, it has been a very natural error, if it is entirely an error, to speak of it as derived from the LXX. So far as it is thence derived, it is probably only through the Vulgate, one or two unimportant instances of agreeing with the LXX against the Vulgate and Hebrew being accidental. At the same time the debt to the Church Text consists mostly either of its additions to

* Driver's *Parallel Psalter* (p. ix): from which both here as to the PBV. and throughout as to the Pss. generally many facts are derived: though what follows differs to some extent in estimating the practical sufficiency of the PBV. for its devotional purpose.

the Hebrew which were originally marked by brackets, as are still in the Welsh Psalter the few retained there, or small matters of pointing or rendering. Where the Greek rendering has a meaning entirely different from the Hebrew text, either from difference of reading, or difficulty, the PB. does not call in its help. The common Syriac, on the other hand, agreeing with the PB. in derivation from the Hebrew, in accepting LXX influence and in frequent looseness of rendering, uses the LXX especially in difficult Psalms (v. Bä. Art. 1, p. 425). The PB. translator might almost seem impressed by Luther's resolution to make the sacred writers talk German (so genuinely English is the result), but for the entire simplicity of his tone. There is no attempt to develope the resources of the English language, less even than in the AV. His words are from his own heart, and his power and wealth of native idiom come unforced to his tongue with as little apparent effort or consciousness as if he had need to speak the commonest of commonplace. It is this ease of language which so fits the translation for its use; and the fact that in the Christian Church from the first a text has been used differing from the original allows us to recognise without fear the hand of Providence in giving us this beautiful form of the Pss. for English use. This is indeed one great point of LXX influence. The fact that a translation was found in universal use differing from the Hebrew relaxed the feeling of obligation to a strict rendering.

The practical bent of English character hindering from an ideal indisposes it from harping on key-words. English idiom will according to the writer's powers fix on the specific shade of meaning immediately applicable, rather than on a general word. Accordingly for instance טוב is very variously rendered, not only *good* but *gracious*, *loving*, *sweet*, *precious*, *comfortable*; רע *evil*, *perilous*, *harm*. Apart from this there is little attempt to render uniformly; e.g. in 25^{9} ענוים = *meek* and *gentle*; in

18^{20} *bring forth* = הוציא and חִלַּץ; cf. תבל = *round world* 24^{1} (and generally), but *ground* 77^{19}; and the rendering of the initial ו in Ps. 119^{41-48}.

There is a power, something of the Epic sort, of adding superfluous yet telling epithets without retarding the motion or diluting the force :—*so furiously* rage (רגשו), his *sore* displeasure (חרון), hid *privily* (טמן), *crafty* wiliness (מזמות), for the *comfortless* trouble's sake (מִשֹּׁד) of the needy and because of the *deep* sighing (מאנקת al. *sorrowful sighing*) of the poor, *high* looks (עינים), *stony* rock or rock *of stone* (סלע or צור), *fair* beauty (נעם), *humble* petitions (תחנונ'), *thick* bushes (יערות), *heavy* displeasure (חמת and אף), *malicious* wickedness (און), *hot* thunderbolts (רשפים), fall *low* (השתחוה).

A special verb is often rendered by a common verb with adjunct of the special meaning :—as אהב *have love unto* or *have pleasure in* : רצה *have a favour unto* : ברך *wish good luck* or *give blessing* : כִּבֵּד *make much of* : חרף *do dishonour* : שׂחק *have in derision* : רגל *use deceit* : התפלל *make prayer* : התחנן *get (me) right humbly* : האמין *give credence* : דין *minister justice* : שׁפט *be judge* or *give sentence* or *help unto right* : זכר *keep in remembrance* : הרחיב *set at liberty* : הרעים *make the thunder* : יסד *lay the foundation* : שׁכן *have their dwelling* or *habitation* : הצליח *send prosperity* : נחל *claim as heritage* : הביט *stand staring* : בטחתי *my trust is* : אשׁירה *my song shall be*, etc. Sometimes however the opposite process as 15^{3} חרפה לא נשׂא *hath not slandered* : 104^{5} יתנו קול *sing* : 146^{7} נתן לחם *feedeth*.

Words are omitted to smooth by simplifying :—as 4^{9} יחדו : 13^{3} יומם : 19^{11} נפת : 17^{11} עתה : 34^{7} זה : 44^{2} פעל, בימי : 65^{2} דמיה : 68^{14} ירקרק (AV. yellow) : 85^{9} לכסלה : 89^{7} בני : 104^{5} על מכוניה : 105^{12} כמעט : 105^{27} דברי : 107^{4} בישימן : 119^{136} פלגי : 132^{3} ערשׂ : 132^{6} שׂדי : 137^{1} שׁם : 137^{3} דברי.

In other places are additions to clear the sense as :—65^{4} *my* (misdeeds) : 69^{21} *thy* (rebuke) : 38^{16} *for me* : 26^{1} (and often) *therefore* : 106^{40} *in so much that* : 56^{4} *Nevertheless though* : 35^{18}

so consequential (often): 55[4] *so* advb. of degree (often): 78[20] *indeed* rhetorical: 102[9] *together*: 39[4] *at the last*: 12[7] *in the fire*: 27[13] *I should utterly have fainted*: 50[13] *Thinkest thou that*: 74[2] *Think upon*: 104[16] *of sap*: 107[8] etc. *declare*: 109[10] *their bread*: 125[5] *am constrained to*: 120[7] *labour for*: 127[2] *haste*: 132[5] *temple of*: 135[9] *land of*: 137[5] *her cunning*; and occasionally *Lo, Look, Tush*: and some from Sebastian Münster whose Latin translation of the Pss., and accompanying notes were much used in correcting Coverdale's original version (v. *Par. Psalter*, pp. xi, xiv) as 6[4] *punish me* (affligis me), 39[11] *fretting a garment* (vestem arrodens).

As examples of paraphrase, often for the sake of English idiom:—12[5] שפתינו אתנו *We are they that ought to speak*: 18[22] רשעתי *forsaken...as the wicked doth* SM.: *v* 23 נגדי *I have an eye*: *v* 37 צעדי *for to go*: 42[11] חרפוני *cast me in the teeth*: 82[5] ימוטו *are out of course*: 83[6] נועצו *cast their heads together*: 19[13] *who can tell how oft he offendeth*: 28[1] *think no scorn of me lest if thou make as though thou hearest not*: 29[3] *It is the Lord that commandeth* (losing unfortunately the sevenfold *Voice*): 46[2] *very present*: 69[23] *to take themselves withal*: 104[32] *The earth shall tremble at the look of him*: 107[27] *are at their wit's end*: 107[30] *where they would be*: 118[3] *this is the Lord's doing.*

Literal words are substituted for figurative, and more general for specific:—10[15] זרוע *power*: 20[4] רשן *accept*: 20[6] דגל *triumph*: 34[8] חנה *tarry* SM.: 44[6] נגח *overthrow*: 45[6] and (SM.) 46[3] בלב *in the midst*: 23[6] 93[5] לארך ימים *for ever*; 30[6] בכי *heaviness*: 40[10] ביׂשרתי *declared*: 42[2] ערג *desire*: 46[10] עד־קצה *in all*: 60[5] תרעלה *deadly*: 44[5] 68[29] צוה *send*: 71[3] צ׳ *promise*: 107[34] מלחה *barren*: 120[3] יוסיף *shall be done*: 125[5] עקלקלות *wickedness*: 130[4] סליחה *mercy*: 137[2] ערבים *trees.* Metaphor is also occasionally converted into simile by insertion of a particle: 36[9] AS *out of the river*, SM. *veluti torrente*: 39[2] AS IT WERE *with a bridle*, SM. *quasi capistro* (*infrenatum*): 68[4] *as it were upon an horse* (for the relation to SM. v. ad loc.).

The renderings of the synonyms of *praise* may be specially noticed. Assuming as normal (though hardly so in this version), the following relation of cognates: הלל = *praise*: ברך = *bless*: הודה = *thank*, we have also in PB. (the references are not exhaustive):—

ברך = *praise* 26^{12} 66^{8} 96^{2} $103^{1.2}$ $134^{1.2}$ 135^{19-21} 145^{1}: = *thank* 16^{7} 31^{22} 34^{2} 145^{2}. The verb *bless* has not the Divine object, though the adjectival *blessed* is so applied (= ב' 18^{47} 72^{17}: and √גדל 35^{27}).

הלל = *thank* 33^{1} 40^{4} 106^{5}: הודה = *praise* 33^{2} 42^{5} 67^{4} 88^{11}.

זמר = *praise* 33^{2} 105^{2} 147^{1}: = *thank* 98^{4}.

Praise also = cognates of נגן 33^{3}: גדל 34^{4}: רום 72^{17}.

In a few places as 103^{17} ברך = *speak good of*, a rendering which might well have been adopted oftener, if a reluctance was felt, perhaps under the influence of Hebr. 7^{7}, to use the verb *bless* in this context.

The structure and balance of the Hebrew clauses is constantly broken down, in some cases corresponding words being collected from the parallels and put together*, as 17^{3} $22^{15c.d.}$ 27^{2} 49^{11} 54^{5} 55^{20} 66^{16} 68^{27} 71^{15} 72^{5} 75^{10} 88^{2} $89^{9.39}$ 93^{4} 127^{3} 132^{13}. In 74^{11}, *hand* and *right hand* are distributed in different lines, being in MT. in one.

This destructive treatment injurious as it would at first appear, combined with the habitual insertion of well chosen connections, does I believe contribute much to the special tone of the PB. Psalms, to naturalness of English expression.

There is no attempt at terseness: 16^{4} אֶשָּׂא *make mention*: 44^{23} טִבְחָה *appointed to be slain*: 57^{3} גֹּמֵר עָלַי *that shall perform the cause which I have in hand*: 130^{3} *If thou wilt be extreme to*

* Cf. Coll. for 5th Sun. in Lent, "ut te largiente regatur in corpore et te servante custodiatur in mente," *that by thy great goodness they may be governed and preserved evermore both in body and soul*; or cf. the opening clauses of the *Benedicat vos Deus Pater* in the Sarum *Ordo Sponsalium* with their rendering in the P. Bk.

mark what is done amiss. Relative clauses are much used; 4^{4} the man *that is* godly; 9^{14} *that I suffer*; 17^{1} *that goeth not out*; 34^{10} ye *that are* his saints; 35^{19} *them that are* mine enemies; 68^{14} *that is* covered with silver wings.

The PBV. is not terse in style, it is not clear cut or epigrammatic, nor strong, so to say, in a muscular way; it has not the imperious conciseness of Latin, and does not crowd, or rather weld and unify many thoughts in a few syllables in vivid intensity of apprehension as can the Hebrew. But it has a great power of bringing out a single idea simply, clearly, and beautifully. Cutting down the undergrowth to let the great trees be seen may seem a profane process if applied to Holy Scripture; but translation must always sacrifice something, if not in the thing said (and that is barely possible), at least in the way of saying it; and the PB. has not on the whole done more than can be justified by the good faith and simple piety of the original work, by the success of the result and the tenacious reception of the Church of Christ from the first. "The springs of waters were seen and the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure." "Gird thee with thy sword upon thy thigh, O thou most mighty, according to thy worship and renown. Good luck have thou with thine honour." "The Lord is King and hath put on glorious apparel, the Lord hath put on his apparel, and girded himself with strength." "The enemy crieth so and the ungodly cometh on so fast for they are minded to do me some mischief so maliciously are they set against me." "My soul gaspeth unto thee as a thirsty land. Hear me, O Lord, and that soon, for my spirit waxeth faint." Passages like these by moulding, sometimes very slight moulding, of the expression, give the feeling that they are something more than renderings, that the breath itself of the original is in them. Occasionally homely phrases come in well, as 30^{6} *but the twinkling of an eye*; 33^{3} *sing*

praises lustily unto him with a good courage; 37[40] *stand by them*; 47[6] *merry noise*; 75[9] *thereout suck they no small advantage*; 127[2] *It is but lost labour*; 140[13] *Sure I am.*

No doubt the PBV. is not faultless. There are various points at which it might be amended or improved, if the admirable taste could be found coupled to actual, if reluctant, conservatism which formed the Vulgate out of the old Latin Psalter. It is not professed that the following are more than specimens of such cases. Besides two misprints, "*sight* (for *light*) of mine eyes" 38[11], and (which Dr Driver has traced out) "fierceness *of them*" (for *of other*) 76[11], there are difficult passages in which it needs much imagination to find the edifying element, and which render the original wrongly (though it is not fair to leave the difficulty of this out of sight), as 58[10] "a thing that is raw" and 68[31] "when the company etc." In 88[7] is *singers* a dative, or what is the meaning of *rehearse*? There are a few archaisms; the use of the graceful word *worship* would have, I fear, to be cut down considerably; few can attach much meaning to "the *worship* of Jacob whom he loved." The *as it were upon an horse* of 68[4] is a useless and sad encumbrance. In 87[3] *very excellent* (נכבדות), and 5[11] *destroy*, 34[22] *desolate*, 34[23] *destitute* (אשם) seem weak without corresponding advantage. *Praise* for *Bless* in Ps. 103 is a real loss. Considering the general freedom of rendering it speaks much for the translator's single-mindedness that the text is not more utilised for innuendos, such as are found in what is after all probably the best metrical version we have, Brady and Tate. Perhaps the renderings "*superstitious* vanities," 31[7], and "their *preaching* is of cursing and lies," 59[13], are of this nature.

EXPLANATION OF CONTRACTIONS, ETC.

V.	= Vulgate.
Rom.	= Psalter in use at St Peter's.
Mil.	= Psalter in use at Milan.
PsR.	= Agreement of Rom. and Mil. (in present use).
Latt.	= Agreement of PsR. and V.
Horol.	= Horologion or Book of Hours of the Greek Church.
Church Texts	= Latt. with the Horologion.
PB.	= Prayerbook Version of Psalms.
Apolin.	= Apolinarius (v. p. xi).
SM.	= Sebastian Münster's Latin Version of Psalms.
Bä.	= Baethgen, Articles (v. p. x) and *Psalms*.
Par. Psr.	= Driver's *Parallel Psalter*.
'...' *D.*	= v. p. x. (Preface x)
J. & L.	= Jennings and Lowe's *Psalms*.
Le Blanc	—Thomas le Blanc, S. J., Professor of Divinity at Rheims and Dijon, author of a Commentary on the Vulgate Psalms (1661).
W-M.	= Winer's Grammar of N. T. Greek, transl. by the Rev. Dr W. F. Moulton, 3rd edn. 1882.
Blass	= His Gr. of N. T. Gk., transl. by Mr Thackeray 1898.
Syro-Hex.	= the Syro-Hexaplar, a literal Syriac version of the LXX of Origen's Hexapla, dated A.D. 616–7. v. Swete's Introd. p. 112.
Deissm.	= Deissmann's *Bible Studies* (T. & T. Clark).
Thumb	= His *Griechische Sprache im Zeitalter des Hellenismus*.
L. & S.	= Liddell and Scott's Lexicon.
crpt.	= corruption. apply. = apparently.

The Verses are numbered as in the Hebrew and in effect in the Cambridge Manual; (the title being included adds often 1, sometimes 2, to the A.V. and Oxford Concordance verse-number); the Psalms as in the Hebrew, the LXX number being generally 1 less; but in $1-9^{21}$, $147^{12}-150$ Heb. and Gk. agree; Heb. 9, 10 = Gk. 9; H. 114, $115 =$ Gk. 113; H. 116^{1-9} = Gk. 114.

Greek MSS are indicated as in Swete's LXX Pss.

† means that the instances just given are all that are found in the LXX.

General statements, like e.g. that in the note on 4^{6}, are to be taken to refer only to the range of the Concordance.

THE PSALTER OF THE CHURCH

I 1 Μακάριος] the regular rendering of אַשְׁרֵי, as Dt. 33^{29}, Ps. 40^{5} 144^{15}.

ὃς οὐκ ἐπορεύθη] *οὐ* and *μὴ* are generally used in the Pss. acc. to classical rules. For *οὐκ* here cf. 15^{3} 24^{4} 35^{8} 40^{5}, Lev. 15^{11}, Num. 19^{15}, etc., Ps. $38^{14.15}$ (with ptcp.), Dt. 22^{28} (*ἥτις οὐ*), 2 Sam. 17^{22}, 2 K. 10^{21} (*οὐκ...ὃς οὐ*); but Exod. 9^{21} *ὃς δὲ μὴ προσέσχεν.*

βουλῇ] the usual rendering of עֵצָה 13^{3} 14^{6} 20^{5}, etc., Dt. 32^{28}.

λοιμῶν] *worthless, mischievous fellows*; a word of abuse as in 1 Sam. 30^{22}, Prov. $19^{25(22)}$, 1 Macc. $15^{3.21}$, Acts 24^{5}; generally = לֵץ and cognates. As in similar use of Engl. *pest*, the sense of infection is not kept. V. (misunderst.) *pestilentiæ.*

2 ἀλλ' ἢ כִּי אִם] the usual rendering; e.g. Dt. 10^{12}, sts *ὅτι ἀλλ' ἤ* 2 Sam. 21^{2}, 2 K. 4^{2}; v. Plummer's St Luke 12^{51}.

τὸ θέλημα αὐτοῦ חֶפְצוֹ] *θέλημα* and cogns. frequently stand for cogns. of חֵפֶץ and רָצָה; as if the central meaning of *θέλειν* to the LXX were finding pleasure in an object rather than choosing it. Cf. Lk. 22^{42}.

μελετήσει יֶהְגֶּה] V. *meditabitur.* PB. *exercise himself*, cf. 37^{30} 143^{5}. Murray's Dict. has not a religious use of *exercise* exactly parallel. It comes from the Vulg. use, 55^{3} (*exercitatio*), $77^{4.7}$ (*exercitari*), 77^{13} $119^{23.48.78}$ (*exerceri*) (√*exerceri* = ἀδολεσχεῖν = שִׂיחַ). Here it may come directly from Arnobius minor's Pss. (publ. by Erasmus 1532); "Et diurnam et nocturnam

actionem suam in meditatione divinae legis exerceat." (Hast. *BD.* does not touch on the PB. use of this word; but Ecclus. 50^{28}, 2 Esdr. 15^{8} are very similar.)

I 3 **παρὰ τὰς διεξόδους τῶν ὑδάτων** על-פלגי-מים] Num. 24^{6} **παρ' ὕδατα** = עלי מים; *along the water.*

διεξ. *outgoings*; (1) for תוצאות Ps. 68^{21}, and (in drawing boundaries) Num. 34, Josh. 15—19; (2) for יצאת Ps. 144^{14} (V. *transitus*, but the **διὰ** is subordinate; Jer. *egressus*); (3) for מפרץ Judges 5^{17}.

(4) Used of water; properly the irrigating effluent of a main stream or reservoir; standing for פלג here and 119^{136}; for מוצא $107^{33.35}$, 2 K. 2^{21}. Also Sir. 25^{25} (of out-letting, not concrete); and cf. Sir. 50^{8} (poet.) **ἐπ' ἐξόδων ὕδατος** (so in Ps. 107^{33} א).

From the above examples it would seem that in the **τὰς διεξ. τῶν ὁδῶν** of Mt. 22^{9} **διὰ** expresses the general narrowness of an outlet, not the branching of ways: "the outgoings of the roads," where the roads leave the town, for those who hang about there. So Grimm-Thayer.

ἀπορρνήσεται] The same MS will vary as to **ρ** or **ρρ**, e.g. 124^{7} א **ἐρρύσθη, ἐρύσθημεν.**

πάντα...κατευοδωθήσεται] V. *omnia...prosperabuntur.* Elsewhere in Pss. the passive has a personal subject, as 37^{7} 45^{5}; so perhaps here "He shall prosper in all things."

PB. + *look* as often in Coverdale; cf. Prov. 19^{17} in the Offertory Sentences; v. Driver's *Parallel Psalter*, *Gloss.* ii.

ποιῇ] Except of **δύναμαι**, the Pres. Subj. is not common in this book. It occurs 37^{33} 48^{4} 49^{16} 50^{22} 62^{11} 102^{3} 127^{5}.

4 + **οὐχ οὕτως** (2^{0}).

χνοῦς מץ] Latt. *pulvis.* There is no trace in the uncials of a reading **χοῦς**, but the words are often confused. **χοῦς** for **χνοῦς** Ps. 35^{5}, Hos. 13^{3}, Is. 17^{13} 41^{15} (5^{24}). **χν.** for **χ.** Ps. 18^{43} (and || Samuel) 78^{27}, 2 Chron. 1^{9} (assuming that **χνοῦς** = מץ). Dan. Θ 2^{35} עור = **κονιορτός** in spite of context.

I 4 + ἀπὸ προσώπου τῆς γῆς] so V., PB.

5 ἀναστήσονται יקמו] V. *resurgent*, from N.T. associations. βουλῇ עדת] Numb. 16^2 מועד.

II 1 ἐφρύαξαν ἔθνη] Neut. plurals take sing. or (more often) plur. verb without distinction of meaning; as 63^4 *τὰ χείλη μου ἐπαινέσουσί σε* | 77^{17} *εἴδοσάν σε ὕδατα* | 37^{23} *τὰ διαβήματα ἀνθρώπου κατευθύνεται* | 109^{13} *γενηθήτω τὰ τέκνα αὐτοῦ*.

ἐφρ.] "Strictly of spirited high-fed horses, to *neigh*, *whinny* and *prance*...the active occurs only in LXX." L. & S. "φρ. *fremo*, *elevor*; Ps. 2, *commoveor*...ubi Theodoretus interpretatur ἠλαζωνεύσαντο, Hesychius ἐκινήθησαν, ἐπήρθησαν, Suidas ἐταράχθησαν, 2 Macc. 7^{34} φρυαττόμενος [φρυττ. A] ἀδήλοις ἐλπίσιν... Sic Diodorus ἐπὶ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη." From Biel.

People (like sheep, deer) has in PB. and AV. the same form sing. and plural.

2 συνήχθησαν נוסדו] So 31^{14}.

ἐπὶ τὸ αὐτό יחד] equival. of ἅμα, and frequent in Pss. Ἅμα is found only 14^3 53^4; 35^{26} 40^{15}; 31^{14} 37^{20} (prep.) 88^{18}. Elsewhere in LXX ἅμα prevails. Besides Acts 1—4 (5) and 1 Cor. (3), ἐπὶ τὸ αὐτὸ occurs in N.T. only Mt. 22^{34}, Lk. 17^{35}. V. generally *in id ipsum*.

τοῦ κυρίου יהוה] Κύριος for יי both with and without the article without distinction.

τοῦ χριστοῦ αὐτοῦ משיחו] Lev. $4^{5,16}$ and $6^{22(15)}$ of the High Priest, Lev. $21^{10,12}$ of the oil.

3 τὸν ζυγὸν αὐτῶν עבתימו] LXX appear to have associated עבת esp. with the straps which helped to fasten the yoke on the neck (cf. Driver, *Par. Psr.* ad h. l. מוסרות; and Sir. 30^{35} ζυγὸς καὶ ἱμάς). Job 39^{10} בתלם עבתו ἐν ἱμᾶσι ζυγὸν αὐτοῦ (?) | Isai. 5^{18} עבות ζυγοῦ ἱμάντι | Hab. 2^6 [τὸν κλοιὸν αὐτοῦ] στιβαρῶς = [עליו] עבטיט i.e. עֲבֹתוֹת [עלו], "with straps" paraphrased. Cf. Dt. 28^{48}. ע recurring in Pss. is rendered 118^{27} ἐν τοῖς πυκάζουσι, 129^4 αὐχένας.

4 ἐν οὐρανοῖς] "In most writers this plural is only used of

heaven in the figurative sense as the seat of God." Blass, *Gram. of N.T. Greek.* In the LXX Pss. however the plural is often used (like our colloquial *heavens*) of the visible sky, as 8^4 19^2; and in parallel with earth or clouds, 33^6 $57^{6.11.12}$ $108^{5.6}$ 68^9 69^{35} 89^{12} 96^{11} 97^6 102^{26} 115^3 136^5 144^5; the other places of the Pss. where the plur. occurs are 18^{10} א^{ca} (from || Sam.), 50^6 $89^{3.6}$ 96^5 107^{26} 113^4 $148^{1.4}$. But for the dwelling-place of God (123^1), from which he looks forth (14^2), and speaks (76^9), the plural is not used except here in the Pss. and hardly elsewhere. It is poetical and rhetorical. The singular is of course used in all senses.

The doubled expression is ὁ οὐρανὸς τοῦ οὐρανοῦ i.e. Heaven's sky, which is to heaven as heaven to earth, except Ps. 148^4 οἱ οὐρ. τῶν οὐρ., never ὁ οὐρανὸς τῶν οὐρανῶν.

II 4 **αὐτοὺς**] supplied: also καὶ as often.

6 **κατεστάθην**] = a passive, i.e. נְסַכְתִּי as Prov. 8^{23}, where however LXX ἐθεμελίωσέν με. The meaning prob. conjectured from context.

βασιλεὺς ὑπ' αὐτοῦ] paraphrase of מלכו (for י and ו v. p. xviii). But if with B and א βασ. is omitted, ὑπ' αὐτοῦ will = ממנו read for מלכו; cf. 74^{22} ὑπ' ἄφρονος מני־נבל.

τὸ ἅγιον αὐτοῦ] i.e. קָדְשׁוֹ.

6. 7 **κατεστάθην...διαγγέλλων** אספרה...נסכתי] for constr. cf. 73^3 ἐζήλωσα...θεωρῶν = קנאתי...אראה.

7 אל omitted (as introducing the object, Bä.). So V., PB. + **Κυρίου**] V. *ejus*, PsR. (*praeceptum*) *Domini.* (*Dominus*).

8 + **σοι**] V., PB. **τὴν κατάσχεσίν σου** אחזתך] Gen. 17^8.

9 **ποιμανεῖς**] i.e. תִּרְעֵם; so quoted Rev. 2^{27} 12^5 19^{15}.

10 **σύνετε**] Besides αἰνεῖν, εὐλογεῖν, ἐξομολογεῖσθαι, ἀγαλλιᾶσθαι (v. next verse), the present imperative of the 2nd person is found in the following places of the Pss. 4^5 11^1 27^{14} 31^{25} $32^{9.11}$ $37^{1.3.7.8.27.37}$ 45^5 49^{17} $62^{9.11}$ $75^{5.6}$ 78^1 103^2 $96^{2.8}$ $99^{5.9}$ $105^{1.3.15}$ $110^{1.2}$ 127^2 137^7; Perf. imper. 146^3.

+ **πάντες**] so PsR. not V.

II 10 *Be learned* (PB.) = *Be taught* (not the adjective), cf. 82^{5} and *Par. Psr.* p. 474 f.

11 **ἀγαλλιᾶσθε**] The pres. imper.* of an emotion is common; but the forms of ἀγαλλ. in -ᾱσασ- are avoided in the Bible; hence the aor. imper. middle (the usual voice of the word) is used only in the 2nd sing. **ἀγαλλίασαι**, Lam. 2^{19}, Tob. $13^{13(17)}$. This is not the case with other verbs as **θεᾶσασθε** Tob. 13^{6} | **τεχνᾶσασθε** Is. 46^{5} | **ἐργάσασθε** Jer. 34^{10} 47^{9} | **καταράσασθε** Sir. 28^{13} A.

ἀγαλλιάομαι ("a Hellenistic formation" Zerschwitz) is only middle in LXX; but active Lk. 1^{47}, and as altern. reading 1 Peter 1^{8}, Rev. 19^{7}. Passive only John 5^{35}, perhaps with special force "ye were willing to be amused," to receive joy without real activity of soul.

αὐτῷ] either ordinary supplying of pronoun or repeating the end of גילו, so V., PB.

12 **δράξασθε...** נשקו] *kiss* paraphrased by a simpler figure.

παιδείας] i.e. בר ($18^{21.25}$) or some cogn. word. Arabic is said to supply a similar form nearer in meaning.

+ **Κύριος.**

ἀπολεῖσθε] imitating Hebrew syntax; cf. 28^{1} *μήποτε παρασιωπήσῃς...καὶ ὁμοιωθήσομαι* | 78^{7} *ἵνα θῶνται...καὶ ἐκζητήσουσιν* | Dt. 21^{1} *ἐὰν εὑρεθῇ...καὶ οὐκ οἴδασι.* (The manner in which a hypothesis is sometimes presented in Hebrew may have suggested in some cases *οὐ* as the natural negative; cf. Ezek. 18^{5-9}, etc.) Other mingling of indic. and subj. Exod. 8^{8}, Lev. $5^{1.3.17}$ 6^{3} 13^{3}, Num. 9^{13}, Jer. 17^{5}, 2 K. 3^{11}, cf. also 2 Sam. 18^{19} 19^{26}, Judges 13^{17}. In some cases as Sir. 23^{3} the indic. following subjunctives may point to secondary results. V. *pereatis.*

+ **δικαίας**] so V., PB.

III 2 **ἐπανίστανται** קמים] Dt. 33^{11} *ἐπανεστηκότων αὐτῷ* = קמיו (but Exod. 15^{7} קמיך = *τοὺς ὑπεναντίους*).

3 **ἐν τῷ θεῷ αὐτοῦ** לו באלהים] representing לו by possess.

* Unless **ἀγαλλιᾶσθε** is a contracted form of the aorist, as apparently **ἐξιλάσθω** 2 Chron. 30^{18}.

suffix; v. on 31^{22}. Horol. however prefixes *αὐτῷ*. So V., PB.

III 4 *ἀντιλήπτωρ* מגן] This word exc. Judith 9^{11}, Sir. 13^{22} is confined to the Pss.

8 *ἀνάστα*] (as 44^{27}) and *ἀνάστηθι* (7^{7} 132^{8}) are both frequent.

ματαίως לחי] as if לְחִנָּם (an expression not found), cf. 35^{7}.

9 + *καὶ*] so V., PB.

סלה] omitted: usually as *vv* 3. 5 = *διάψαλμα*. *Διάψ.* is either (1) an interlude on strings, or (2) *forte*. The meaning *interlude* is supported by the fact that the LXX omit it from the end of Pss. (3. 24. 46 not from the end of 9).

IV 1 *εἰς τὸ τέλος* למנצח] 'Read no doubt as לַמְנַצֵּחַ by LXX' *D*. The regular rendering of נצח and לנ' is *εἰς τέλος* (Ps. 49^{20} עד נ' = *ἕως αἰῶνος*). LXX will then have taken מנ' as = נ' (reading it with the article), without attempting to elucidate; as in other expressions of titles, or even in the body of Pss. Cf. 68^{14} 62^{5}.

2 *εἰσήκουσέν μου*] i.e. עָנָנִי. So V. assimilating to the tense of line 2. Horol. *εἰσήκουσάς μου*, with PsR. *exaudisti*.

3 *βαρυκάρδιοι*; *ἵνα τί* כבודי לכלמה] i.e. כְּבֹדִי לֶכֶב לָמָּה.

+ *καὶ*] V., PB.

4 *ἐθαυμάστωσε* הפלה] as if = הפלא.

τὸν ὅσιον αὐτοῦ חסיד לו] cf. 3^{8}.

κεκραγέναι] other redupl. tenses are fut. *κεκράξομαι*, 1 Aor. *ἐκέκραξα*, in meaning simply present, future and aorist. So in Lk. 19^{40} *κεκρ.* = "will cry out," not fut. perf.

5 *ὀργίζεσθε* רגזו] 99^{1}, Gen. 45^{24}, Exod. 15^{14}, 2 K. 19^{28}, cf. Pss. 30^{6} 35^{20} (רגע); the likeness of form suggesting the word. "Be angry (as you are) only without sinning (as you are inclined to do)." Perhaps this is the force of the pres. imperatives.

ἃ λέγετε אמרו] Gk. crpt. for *διαλέγετε* Bä.; or else a doublet, the original text of LXX being אשר for אמרו; *μὴ ἁμαρτάνετε ἃ ἐν κτλ.* "Commit not the sins which are in your hearts upon

your beds," cf. 36^5. V. *Quæ dicitis*, inevitably taking λέγετε as indicative.

IV 5 ἐν καρδίᾳ αὐτῶν בלבבכם] so B. only; the rest ἐν ταῖς καρδίαις ὑμῶν.

ודמו κατανύγητε] om. καὶ. The word ד׳ not being understood a Pentat. rendering is borrowed. v. note at end of Ps.

6 θυσίαν זבחי] sing., so V., PB.

ἐλπίσατε] PB. *put your trust*: perhaps aor. as of the initial act (cf. St Paul's use of the perfect with present force as 1 Tim. 6^{17}). But in the case of this word commands of 2nd p. take only the aor. without or present with μή; never ἔλπιζε (positive) or μὴ ἐλπίσῃς.

7 ἐσημειώθη] i.e. נִסָּה as denominative from נס (Bä.) (60^6 σημείωσιν, Num. 21^8 σημεῖον), Lex. Cyr. explains by ἐσφραγίσθη. Biel renders "tanquam signum super nos erectum est lumen vultus tui." PB. as = נישׂא. SM. *leva*. Apolinarius renders

Ἄμμι τε τέκμαρ τὸ χρύσεον σέο φέγγος ὀπωπῆς.

8 ἀπὸ καρποῦ מעת] Gk. crpt. for καιροῦ, V. *fructu*, PsR. *tempore*, cf. 31^{16} 26^{12} 66^{12}.

+ καὶ ἐλαίου αὐτῶν] with Latt. PB. Cf. (e.g.) Neh. 10^{39}.

Additional Note on IV 5.

דמם* in LXX is rendered (1) by a part of *κατανυγῆναι* in Lev. 10^3, Ps. 4^5 30^{13} 35^{15}, Isai. 47^5, and (where the Hebr. is improperly referred to the same root, V. *quia tacui*) Isai. 6^5, though there is no apparent community of meaning; the difficulty being further complicated by the use of *κατάνυξις* in the two places of the LXX where it occurs. The solution I would suggest is that the translator of Lev. 10^3 did not know the meaning of דמם; that *κατενύχθη* bears no relation to the

* The forms assigned to the parallel דום are here included, דומם, דומה, דומיה. For דממה v. 107^{29}.

true sense, but was chosen to suit the context, meaning "was cut to the heart"; that others equally ignorant followed the authority of the Pentat. translator, as is done in the case of *κλῆροι*, Ps. 68[14]; while some later familiar with both Hebr. and LXX allowed the meaning of דמם to react upon *κατανυγῆναι*, and as a compromise gave *κ.* the sense "to be dumfounded"; just as *conies* PB. AV. is often understood to mean a Syrian rock-dwelling animal.

Besides the above instances of √דמם it is rendered

(2) literally only in Job. Lamentations, one place of Amos, and one doubtful in Ezekiel*.

(3) In many instances the word is referred to other roots, esp. those connected in meaning with *ὅμοιος* (דמה) | *αἷμα* (דם) | *ἀπόλλυσθαι* (נדמה).

(4) Or with slight change of reading with *ἀπορρίπτεσθαι* (רמה Jerem. and Hosea) | *ὑψοῦσθαι* (רום) | *ταπεινοῦσθαι* (דכה).

(5) There remain some in which the rendering might be either a conjecture to suit the context, or a paraphrase of ד *silere*; Ps. 37[7] 62[2.6] *ὑποταγῆναι* (? suggested by *δαμᾶν*) | 31[14] *καταχθείησαν* | 65[2] *πρέπει* (or from דמה) | 94[17] 115[17] *ἅδου* | 22[3] *εἰς ἄνοιαν* (? some other confusion) | Exod. 15[16] (+ כאבן) *ἀπολιθωθήτωσαν* (or = *ὅμοιοι γενηθήτωσαν*) | Josh. 10[12.13] *στήτω, ἔστη* (suggested by ויעמד *v* 13) | 1 Sam. 14[9] *ἀπόστητε ἐκεῖ* (suggested by ועמדנו same *v*). But in this section (5) the first explanation i.e. conjecture is adequate.

In these cases then outside (2) there is no clear sign of acquaintance with the meaning of *silence*.

Κατανυγῆναι and cogns. occur nowhere literally but as follows,

(1) *cut to the heart*; by different forms of grief, arising from (*a*) depression Ps. 109[16], Prov. Θ 17[22] נכאה (*b*) anger

* Job 29[21] 30[27] 31[34], Amos 5[13], Lam. 2[10.18] 3[26.28.49], Ezek. 27[32].

Gen. 34[7] ויתעצבו (*c*) remorse 1 K. 21 (20)[27] (Hebr. not ||); 1 K. 21 (20)[29] נכנע; Sir. 12[12] 14[1] 20[21] 47[20], Acts 2[37].

(2) For דמם as above.

(3) *stupefied*, Isai. Θ 28[1] הלומי | Dan. Θ 10[9] נרדם (cf. LXX *κατάνυξις* Isai. 29[10] תרדמה, and Ps. 60[5] paraphrasing תרעלה).

(4) *silent*, Dan. Θ 10[15] נאלמתי (om. B p.m.).

(5) Gen. 27[38], Sus.[10]. No Hebrew original; probably to be referred to (1) or in Sus. of *desire*.

The three Theodotion passages of (3) and (4) (in the most pertinent one the reading being doubtful) with the two occurrences of *κατάνυξις* stand alone in giving any support whatever to *κατανυγ.* = silere.

There is some confusion and uncertainty among old interpreters, to judge from the quotations of Biel and Fritzsche. Hesychius explains in Ps. 4[5] by *ἡσυχάσατε, λυπήθητε*; in Isai. 6[5] by *ἡσύχασα, λελύπημαι.* Suidas on Ps. 30[15] *κατανυγῶ ἀντὶ τοῦ σιωπῶ.* Lex. Cyrilli *σιωπήσω, μεταγνῶ, μεταμεληθῶ.* Fritzsche not unnaturally objects to the same word meaning either *ἡσυχάζειν* or *λυπεῖσθαι*, but holds that in each case pain (*κατανυγ.*) is implied by the silence and so used in paraphrase for it. But the paraphrase is recondite and difficult where the literal meaning would have been simple and natural, and why do the LXX never paraphrase by *κατανυγ.* other words of silence, whereas it only so occurs in one imperfectly attested place of Theodotion.

Greek Fathers do not find *κατανυγ.* an easy word. The following is Chrysostom's comment on Rom. 11[8] (it is impossible entirely to separate *κατανυγῆναι* and *κατάνυξις*); *κατάνυξιν δὲ ἐνταῦθα τὴν περὶ τὸ χεῖρον ἕξιν τῆς ψυχῆς φησι τὴν ἀνιάτως ἔχουσαν καὶ ἀμεταθέτως· ἐπεὶ καὶ ἀλλαχοῦ φησιν ὁ Δαῒδ ὅπως ἂν ψάλλῃ σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγῶ, τοῦτ' ἔστιν οὐ μὴ μεταστῶ, οὐ μὴ μεταβληθῶ* (there seems some confusion in the words following *τοῦτ' ἔστιν*), *ὥσπερ γὰρ ὁ ἐν εὐλαβείᾳ κατανενυγμένος οὐκ ἂν εὐκόλως μετασταίη, οὕτω καὶ ὁ ἐν πονηρίᾳ*

κατανυγεὶς πάλιν οὐκ ἂν ῥᾳδίως μεταβάλοιτο. κατανυγῆναι γὰρ οὐδὲν ἕτερόν ἐστιν ἢ τὸ ἐμπαγῆναί που καὶ προσηλῶσθαι. Chrysostomum (continues Fritzsche) secuti sunt Theodoretus (τὴν ἀμετάβλητον γνώμην), Theophylact (τὴν πρὸς κακὰ ἐπίμονον καὶ ἀμετάθετον ἕξιν τῆς ψυχῆς), Œcumenius (τὴν περὶ τὸ χεῖρον ἕξιν καὶ προσοχὴν τῆς ψυχῆς). These take κατανυγῆναι as = "to be nailed down," "to be fixed irremovably," and esp. in a bad state. This we may safely with Dr Field reject. But it shows the difficulty found by the Fathers in the word, and so would prevent us from attaching great weight to the fact attested by L. & S. that Theodoret etc. use κατανυγὴ in the sense of *stupefaction, slumber*; for their perplexity might have driven them to discover the true meaning of κατάνυξις in the original of Isai. 29^{10}.

Κατάνυξις is used twice in the LXX and apparently not elsewhere, except with reference to the LXX passages. Ps. 60^{5} οἶνον κατανύξεως = יין תרעלה | Isai. 29^{10} πνεύματι κατανύξεως = רוח תרדמה, passages too few and too little clear to throw much light. It is possible that κατάνυξις is connected not with κατανύσσειν but such a form as κατανύζειν = κατανυστάζειν (cf. Ps. 76^{7} נרדמו = ἐνύσταξαν). The renderings of the two passages seem to be connected, for the πεπότικεν of Isaiah (a paraphrase of נסך) would naturally come from the ἐπότισας of the Ps. (lit. rendering of השקיתנו): but תרעלה is rendered Isai. $51^{17.22}$ by πτώσεως. Can תרדמה, substituted for תרעלה from Isai. 51, have been read by LXX in the Ps. without the ר (cf. 39^{2} 69^{27} 76^{11} 95^{6}, and the conjecture in 35^{15} approved by Bä. of נכרים for נכים)?

The difficulty has to be recognised. Excessive stimulation of nerves at one point may diminish sensibility at another, or excessive stimulation at one time 'exhaust the irritability of the cuticle' for another, so the paraphrase is just possible but there is room for links in the long interval and none or next to none are forthcoming.

In Ps. 60 'Wine of anguish' will suit the context and afford a natural meaning of the Greek, supposing the Hebrew word unknown to the translator*.

V 1 **ὑπὲρ τῆς κληρονομούσης** אל הנחילות] i.e. אֶל הַנְּחִלֹת.

2 **ἐνώτισαι** האזינה] as 54^4 Gen. 4^{23} with acc. In Ps. 17^1 39^{13} gen., 49^2 absol.

σύνες τῆς κ.] with gen. as verb of sense; *συνίημι* takes also accus. as 33^{15}.

κραυγῆς הגיגי] unusual. √הגה elsewhere = *μελέτη* and cogns.

3 **τῆς φωνῆς** Bא] al. *τῇ φωνῇ*. *Προσέχειν* takes gen. 61^2 B, dat. as 17^1, accus. as 10^{17}, 78^1, or *εἰς* 130^2. There is often variation in MSS.

ὁ βασιλεύς μου] for voc. as often 52^3.

4 **παραστήσομαι** אערך] taken intransitively (Bä.) as 40^6, 89^7.

ἐπόψομαι אצפה] *I will watch*; cf. 66^7 *ἐπιβλέπουσιν* | Gen. 31^{49}. *Al.* Horol. *ἐπόψῃ με*, Gk. crpt., cf. $119^{77.88}$.

6 + **Κύριε** (after *ἐμίσ.*), not Ch. texts.

τοὺς ἐργαζομένους τὴν ἀνομίαν] Mt. 7^{23} etc.

7 + **πάντας.**

* Dr Field has a note on Rom. 11^8 published posthumously, but marked as left ready for publication. It does not bear very directly on the present matter, his main point being not the meaning of *κατάνυξις* but the word by which an E. V. should represent it here. In a general way these two questions would be identical, but where the Greek is obscure it might be allowable to fall back on the original of a quotation. This anyhow is what Dr Field does, for he bases his proposed rendering (*deep sleep*) entirely on the meaning of תרדמה, not even noticing the תרעלה of Ps. 60. Moreover the fact that with his range of quotation and facility of reference he brings forward no direct evidence of the meaning of *κατάνυξις* makes it probable that none of a telling kind is available. There is however a trace of unfinished work in this note, for he speaks of "the Hellenistic use of *κατάνυξις* in the examples quoted above," only Is. 29^{10} LXX having been quoted, for Rom. 11^8 is treated as identical.

V 8 **ἐλέου**] so BA. Cf. 84^{12}. Elsewhere the masc. forms are limited to this and accus. ἔλεον (exc. variant ἐλέῳ I M 2^{57}).

9 **σου** and **μου** interchanged in line 2. Gk. crpt. from line 1. Hence the Antiphon which names Matins for the Dead, *Dirige ...in conspectu* tuo *viam* meam.

10 **ἐν τῷ στόματι αὐτῶν** **בפיהו**] i.e. בְּפִימוֹ (*richtig* Bä.): or treating number freely.

ματαία **הוות**] cf. 38^{13} 52^{9} *ματαιότης*, but 52^{4} 55^{12} *ἀδικία* | 50^{21} 57^{2} *ἀνομία* | 91^{3} *ταραχώδης*.

ἐδολιοῦσαν] so 62^{5} *εὐλογοῦσαν*; otherwise in Pss. 3rd pl. imperfect is of classical form, e.g. 41^{8} $35^{11.20}$. In the 2nd Aor. are both forms, *-οσαν* 48^{5} 77^{17} 78^{29} 116^{3}; or *-ον* 11^{3} 36^{13} 62^{5} $78^{32.33}$ 79^{7} 116^{3} (often with 1st Aor. ending, as εἶπαν εἶδαν ἔπεσαν). Opt. in *-σαν* 35^{25} 104^{35}. Imperative always in *-ωσαν*.

11 **κρῖνον αὐτούς** **האשימם**] *κρ.* in sense of *κατακρ.*

διαβουλιῶν **מעצות**] the received accentuation as in several other instances of the gen. plur. of this word. Why not here accent *διαβουλίων*?* *διαβούλια* 'counsels' is a Polybian word, used in the Bible generally in a bad sense 10^{2}, Hos. 4^{9}, Ezek. 11^{5}, Wisd. 1^{9}. Cf. *σωτηριων* 28^{8}. Also *μαρτυρία* 19^{8}.

κατὰ τὸ πλῆθος **ברב**] i.e. בְּרֹב.

παρεπίκραναν **מרו**] a word formed to represent the supposed connection of מרה *to rebel* with מרר *be bitter*, used for סוררים 66^{7} 68^{7}. Ps.R. here and elsewhere *exacerbare*. V. sometimes substitutes *irritare* (as here) or *in iram concitare*.

+ **Κύριε** at end.

12 + **ἐπὶ σοὶ** (before *πάντες*), but not Church texts.

οἱ ἐλπίζ. ἐπὶ σέ] more usual; but *ἐπὶ σοί* not unfrequent, 7^{2} 38^{16} 44^{7}.

κατασκηνώσεις **תסך**] as though denomin. from סכה.

13 **ὅπλῳ** **צנה**] renders also מגן 35^{2} 76^{4} | חנית 46^{10} 57^{5}: perhaps from a feeling that definite naming of weapons was

* *διαβουλία* occurs in gen. plur. ΣΘ Prov. 1^{31}, Θ 8^{12} 14^{17}. In Sir. 17^{6} א* only has *διαβουλίαν*. *διαβούλιον* recurs also Sir. 15^{14} 44^{4}, Hos. 5^{4} 7^{2} 11^{6}.

unpoetical (such words as *ζιβύνη, σειρομάστης, γαῖσος* would bear this out). Other weapons mentioned are *ῥομφαία, μάχαιρα, βόλις, τόξον, βέλη,* and (35^{2} 46^{10} where *ὅπλον* has already been used) *θυρεός.*

V 13 **ἐστεφάνωσας ἡμᾶς**] i.e. תְּעַטְּרֵנוּ.

ὡς ὅ. εὐδοκίας] i.e. כְּצִנַּת ר׳ Bä.; though *εὐδοκίας* might possibly be partitive.

VI 1 **ὑπὲρ τῆς ὀγδ.** עַל־הַשְּׁ] In the Pss. *ὑπὲρ* with gen. is mostly the rendering (often a mechanical one) of עַל. It occurs about 18 times in the titles, and for עַל except in the following cases which are imitative and unintelligent:—5, 80 (1°) = אֶל; 46 (1°), 47 = לְ; 45 (2°) = simple gen.; 80 (2°) in a Greek addition; and 9 = עַל in a misreading. Elsewhere for עַל 7^{8} 32^{6} 39^{12} 56^{8} 105^{14}; for מִן *by reason of* 38^{19}; for בַּעֲדִי *on behalf of* 138^{8}.

ὑπὲρ with accus. occurs 27 times and stands generally for the מִן of comparison, = *more than*, pleonastic with comparative 37^{16} or with posit. adj. as 19^{11}, or verb as 38^{20} 40^{13} 55^{22}. In 66^{5} 97^{9} = עַל, perhaps depending less closely on adj. or verb than when = מִן; not "more fearful than" but "too fearful for the children of men," fearful so as to be beyond them: "above all gods." In the Gk. addn. of 38^{20} *ὑπὲρ ἐμὲ* it has the usual force. There is some misreading of the Hebrew in 72^{16}.

3 om. **Κύριε** 2° B only.

4 PB. ad fin. + *wilt thou punish me,* following SM. *affligis me.*

6 **ὁ μνημονεύων σου**] i.e. זֹכְרֶךָ, so V., PB. (or paraphr.).

ἐξομολογήσεται יודה] the regular rendering chosen from association of הודה (used of confession of sin in Ps. 32^{5}, Prov. 28^{13}) with התודה. "Shall confess thy goodness," i.e. *give thanks to thee.* This use of *ἐξομολ.* occurs once in Pentat. Gen. 29^{35}. But certain formulæ might easily have been rendered earlier and that of 106^{1} be familiar. *ἐξομ.* is used in LXX only in the middle, as in N.T. (except Lk. 22^{6} active of agreement); generally "to give thanks"; in Pss. (where it is

specially frequent) only for הודה; in Chron. it stands for הלל; of confession of sin only Dan. $9^{4.20}$, 2 Chr. 30^{22} (but in N.T. Mt. 3^{6}, Mk. 1^{5}, Acts 19^{18}, James 5^{16}). *ὁμολογεῖν* is used act. and pass.; of sin only 1 John 1^{9}; v. on 32^{5}.

VI 8 **ἐταράχθη** עִשְּׁשָׁה] so $31^{10,11}$. *ταράσσω, συντ-* are favourite renderings of many Hebrew words.

ταράσσειν renders not less than 16 roots in the Pss. alone. בהל 6^{3} etc.: עִשְּׁשׁ 6^{8}: רגז 18^{8}: סחר 38^{11}: המה 39^{9}: הום 55^{3}: שׁחח 42^{7}: מור 46^{3}: חמר 46^{4}: רעשׁ 46^{4}: חיל 55^{5}: חלל 119^{60}: להט 57^{5}: נדד 64^{9}: שׁלל 76^{6}: פעם 77^{5}: צמת 88^{11}: חגג 107^{27}: שׁחם 143^{4}.

συνταράσσειν המם 18^{5}: המה 42^{6}: בלע 21^{10}: פצם 60^{4}: שבו(ח)? 65^{8}.

ἐπαλαιώθην עתקה] i.e. עָתַקְתָּ or Gk. crpt. for *-θη*.

9 **κλαυθμοῦ**] recurs 30^{6}, 102^{10}.

11 **+ σφόδρα** 2^{0} *.

VII 1 **ψαλμός** שִׁגְיוֹן.

3 **μήποτε** פֶּן] The usual rendering, as Gen. 3^{22}.

μὴ ὄντος] anticipating the אין: cf. the poet. idiom "Helm nor hauberk's twisted mail."

λυτρουμένου פרק] Aram. 136^{24}, Lam. 5^{8}.

μὴ ὅ. λ.: cf. Ps. Sol. $8^{12,36}$.

5 **ἀνταπέδωκα** גמלתי] regular rendering of √גמל in LXX, accepted generally in V., PB.

τοῖς ἀνταποδιδοῦσίν μοι שלמי] as = מְשַׁלְּמַי.

ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μου ואחלצה צוררי] as if ואחלץ מִצֹּ; cf. Hos. 5^{6} חלץ מ' *ἐκκέκλικεν ἀπὸ* (*ἀπὸ* is inserted 18^{30} 27^{9} 45^{9}). "In the encounter with my enemies may I fail, go off empty handed."

Δυσμενέων ἄπρηκτος ἐμῶν ἄπυ πάγχυ πέσοιμι. Apolin.

* R which has the Greek text in Latin letters (for *ταραχθ.*) *ἐντραπέτωσαν*, and (for *ἐπιστραφ.*) *ἀποστραφέτωσαν*; cf. (ε for η) 11^{2} *σκοτομένῃ* B | 28^{6} *δεέσεως* U | 48^{4} *ἀντιλαμβάνεται* A | 22^{30} *ἑ* U. Conversely (η for ε), *εἰσήλθω* U; and cf. 22^{4} U *κατηκεῖς* with 31^{25} U *οἰλπίζοντες*.

VII 5 ἄρα ו] V. *merito.* (? *Decidam ergo* read as *decidā merito.* Cf. Zech. 14^5 "et fugietis ad vallem montium eorum" for *montiū meorum.* Wright, Bampt. Lect.)

6 εἰς χοῦν לעפר] as frequently Gen. 2^7, Lev. 14^{42}.

κατασκηνώσαι] transitive: cf. *βασιλεύειν τινά*, to place one on the throne, *πολεμεῖν* 35^1 (q.v.), *ταλαιπωρεῖν* 17^9, *ζῆσαι* 41^3, *μεταναστεύειν* 52^7, *ὑστερήσει* 84^{12}, *ἠχῶν* Isai. 51^{15}, *καταντᾶν* 2 Macc. 4^{24}, *θριαμβεύειν* 2 Cor. 2^{14}. Bos compares Eurip. *Herc. Fur.* 686 *Μώσας αἳ μ' ἐχόρευσαν.* Often assisted by a prep. *ἐξῆρψεν* Ps. 105^{30}, *ἐξησθένησαν* 64^9, *ἐξήμαρτε* 1 K. 15^{26}, *ἐφαμαρτεῖν* Jerem. $39(32)^{35}$, *ἐξεπόρνευσε* 2 Chr. 21^{13}, *καθυστερήσεις* Exod. 22^{29}, *ἐκλιπεῖν καταρρεῖν* (apparently) 1 Sam. 2^{33}.

7 ἐν τοῖς πέρασι בעברות] associating with עבר *πέραν*; so התעבר $78^{21.59.62}$, 89^{39} rendered *ὑπεριδεῖν*, *ἀναβαλέσθαι*; but עברה 78^{49} = *θυμόν.*

+ Κύριε 2^o.

ὁ θεός μου] i.e. אֵלִי. The same change from MT. in 84^8; the reverse (Bä.) 52^3; again 7^{12} 90^2 MT. אֵל, LXX אֵל. For other dealings with אל *v* 19^{14} $39^{8.9}$ 83^2.

ᾧ] The rule of rel. attraction has hardly any exception v. 105^9.

10 συντελεσθήτω יגמר] ג is rendered 12^2 *ἐκλέλοιπεν*, 77^9 *ἀποκόψει.* Elsewhere 57^3 138^8 as גמל. Here PsR. *consummetur.* V. *consumetur*, Lat. crpt. from following fut. (for which Rom. has *dirige*).

צדיק] into following verse.

וב'] om ו. *καὶ* is much oftener inserted than omitted.

11 (Δικαία) ἡ βοήθειά μου παρὰ τοῦ θεοῦ צ' מגני על אלהים] the fig. interpreted and prep. paraphrased, cf. 84^6. So V. and (except Δικ.) PB. and AV.

12 + καὶ ἰσχυρὸς καὶ μακρόθυμος] so V., PB. (exc. *καὶ* 1^o) *ἰσχ.* is Aq.'s rendering of אל (Jerome *et fortis*); *μακρόθυμος* a gloss on *μὴ ὀ. ἐ.* Bä.

μὴ ὀργὴν ἐπάγων] i.e. אל זֹעֵם. Μὴ can only correspond

with Hebr. if prohibitive which here hardly gives sense. V. interrogative *Numquid*. It is possibly so intended by LXX (v. 39^{8} where perhaps אַל = *οὐχί* interrogative).

VII 13 ἐπιστραφῆτε יִשׁוּב] either Gk. crpt. from ἐπιστραφῇ (because this obviously does not fit the subject of adjacent verbs), or = ἐπιστράφηται, aor. mid. or corrupt form of aor. pass. PsR. *convertamini*, V. *conversi fueritis*.

στιλβώσει ילטוש] *shall make to flash* i.e. (here) *furbish*; cf. Ezek. $21^{10.28}$ for ברק. Mil. V. (*vibrabit*), Rom. (*vibravit*) misunderstand Gk. and paraphrase as *brandish*.

14 τοῖς καιομένοις לדלקים] (1) *for the fiery ones*, i.e. against the wicked burning with hatred, in hot pursuit. So PB. after SM. *contra persecutores*—(2) or perhaps *with burning material*. V. *ardentibus effecit*.

16 καὶ ἐμπεσεῖται וַיִּפֹּל] Mil. V. *incidit*, Rom. *incidet*.

17 κορυφήν קדקדו] 68^{22}, Gen. 49^{26}, Dt. 28^{35}.

VIII 1 ὑπὲρ τῶν ληνῶν על הגתית] i.e. הַגִּתּוֹת.

2 ἐπήρθη תנה] ת taken as a perfect. Conjecture to suit context; from 57^{6}.

3 κατηρτίσω יסדת] free rendering, or v. below *vv* 4.

τοῦ κ. לְהַ׳] the prevailing rendering in Pss.; v. note at end of Ps.

αἶνον עז] which is rendered with much freedom by LXX: by ἁγίασμα 132^{8} | ἁγιωσύνη 96^{6} | ἀντίληψις 84^{6} | βοήθεια 62^{8} | βοηθός 59^{18} 81^{2} | δόξα 68^{35} | δύναμις $68^{35.36}$ 93^{1} | ἰσχύς 78^{61} 29^{11} | κραταίωμα 28^{8} | κράτος 59^{10} | τιμή 29^{1} 96^{7} 99^{4}.

ἐκδικητήν PsR. *defensorem* (cf. V. Rom. 12^{19} *defendentes* = ἐκδικοῦντες), V. *ultorem*.

4 τοὺς οὐρανούς שמיך] PsR. *cœlos*, V. *cœlos tuos*.

ἐθεμελίωσας כוננתה] As καταρτίζ. several times renders כון√ (68^{10} 74^{16} 80^{16} 89^{28}), the verbs of *vv* 3. 4 may have changed places either in Gk. or Hebr. cf. $33^{6.9}$. Θεμελ. however = כונן 48^{9} 87^{5} 119^{90}, where the context suggests the rendering, as is not the case here.

VIII 5 ἐπισκέπτῃ תפקדנו] 17^{3}, Gen. 21^{1}, Judg. 15^{1}, Mt. 25^{36}, Jas. 1^{27}.

6 παρ' ἀγγέλους מאלהים] cf. 138^{1} so V., PB. παρὰ with acc. = מן of comparison as e.g. 31^{12} 45^{8} 135^{5}.

8 πεδίου ישדי] Gen. 4^{8} 24^{65}.

Note on τοῦ and τοῦ μή with infinitive.

Whatever the origin of τοῦ with infin. there is a tendency in the LXX to take it as a Hebraism*, a literal rendering of ל with infin., as ל with nouns is occasionally turned by the genitive, Ps. 17^{1} 47^{10} 89^{19}.

The following is an analysis of the use of the Pss.

τοῦ (without μὴ) with infin. = ל with inf. about 105 times; = otherwise about 10.

[viz. = מ 102^{5}; ל with subst. 68^{21} 119^{20}; inf. without ל 27^{4} 77^{10} 109^{16}; indicat. 10^{8} (all Swete's MSS omit): paraphrase 31^{3} 65^{10}: addition 89^{23}.]

ל with inf. = inf. without τοῦ about 27; ὥστε 37^{8}; εἰς with subst. 17^{12} 59^{5} 60^{1} 109^{13} 119^{38}; εἰς with infin. 70^{1}; indic. paraphr. 49^{15} 50^{16} 78^{17}; ὅπως ἄν 92^{8}; ἐν τῷ 119^{9}; (לאמר) 119^{82}: other paraphr. 69^{21} $113^{5.6}$: changed reading or points 15^{4} 71^{3}: cf. also 48^{4}.

τοῦ μὴ with inf. = מ 34^{14} 39^{2} 69^{24} 106^{23} 119^{37}; = בל with indic. 10^{11}.

מ with infin. otherwise 102^{5} (v. above); 30^{4} (read otherwise).

In the historical books the τοῦ (without μὴ) generally means an original ל; rarely infin. without ל (as Gen. 8^{12}, Ex. 2^{18} 19^{12}, 2 Kings 4^{8}); למען (Judg. 2^{22}); privatively for מ (Gen. 4^{13} 23^{6} 29^{35}, 1 Sam. 25^{34}, 1 Kings 15^{21}); לבלתי (2 Sam. 14^{14}, 2 K. 23^{10},

* v. Prof. Moulton in the Expositor for Jan. 1904, on the provincialism of frequent, as opposed to occasional use.

1 Chr. 11[19]); in paraphr. (Ex. 9[28] 14[5], Ruth 1[12]) and in several Gk. additions, exegetical or substantial.

τοῦ μὴ stands for מִ (so oftenest) or לבלתי; other originals Gen. 31[20] 47[29], Exod. 7[14].

τοῦ with inf. is frequent (speaking generally) in Pss. and Prophets (less so in Isai. and Daniel), and some historical books (Chron. 1 Macc.); rare from Exodus to Joshua and in 1 Sam. Hardly found in the Wisdoms (exc. Sir. 50), Song, Ep. Jeremy, Esther, Maccabees 2—4 (In some perhaps, Song, Ep. Jeremy, the scarcity is due to the original or subject).

The translator of Ecclesiastes is punctilious, rarely failing to represent the ל by τοῦ, apparently (as his σὺν = את shows) aiming at literalness first of all.

The translator of Esther is equally careful to avoid τοῦ in spite of great frequency of the ל in the original: nor is there any example in the added portions.

The Gk. Esdras besides a few instances of the ordinary τοῦ 5[70] 9[7] (cf. Esdr. B 4[3] 10[10]) 8[79], has an unusual number of the privative, 4[41] ἐσιώπησε τοῦ λαλεῖν | 5[39] ἐχωρίσθησαν τοῦ ἱερατεύειν | 5[72] εἶργον τοῦ οἰκοδομεῖν (cf. Esdr. B 4[4]) | so 2[28] 5[73].

IX 1 ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ [עלמות לבן] i.e. עַלְמוֹת [עַל] לְבֵן, cf. 46[1]. Elsewhere the Kal of עלם occurs only in 90[8].

2 + σοι. So V. PB. AV.

6 καὶ ἀπώλετο ὁ ἀσεβής [אברת רשע] i.e. אֲבַד הָרָשָׁע. Bä. however thinks that the LXX were unwilling to speak of God as a destroyer of men.

7 τ. ἐχ. αἱ ῥομφαῖαι] *The swords of the enemy*, reading חֶרֶבוֹת from חֶרֶב. To make this satisfactory from the LXX point of view the reading should have been חַרְבֹתָיו; cf. 73[2] ἐμοῦ δὲ...οἱ πόδες ואני...רגלי; 104[17] τοῦ ἐρωδιοῦ ἡ οἰκία ביתה...חסידה; 44[3] 46[5] 89[3].

ῥομφ. said to be a Thracian word, first for a long spear, and then for a great sword (Plummer's St Luke). The LXX supplies the earliest considerable evidence of its use. In Latin it takes two forms *framea* and *rumpia*. (Here the Gk. shows V.

Inimici to be gen. s. and *frameæ* nom. pl.) In N.T. only Lk. 2^{35} and in Revelation. For other strange words assumed into military nomenclature v. 5^{13}.

IX 7 **μετ' ἠχοῦς** המה] as some form of the verb (*sonare*) used adverbially; cf. 42^{5} 46^{4}. "*ἐκ μεταφορᾶς τῶν ἀπό τινος σεισμοῦ συμπιπτουσῶν οἰκιῶν*" Theodoret.

8 **ἐν κρίσει** למשפט] cf. *v* 10 **ἐν εὐκ.** לְעֹ.

10 **καταφυγὴ...βοηθός** משגב (bis)] V. *refugium...adjutor*. PB. reverses, *defence...refuge*.

√שגב occurs oftener in Pss. than in all the rest of O.T.; but only in 148^{13} (**ὑψώθη** נִשְׂגָּב) is the literal meaning recognised; (20^{2} **ὑπεράσπισαι** | 59^{2} **λύτρωσαι** | $59^{10.17.18}$ 69^{30} **ἀντιλαμβάνειν** | 91^{14} **σκεπάσω**). Elsewhere in LXX use, literal only in Job 5^{11} (?) **ἐξεγείροντα** | Isai. $2^{11.17}$ **ὑψωθήσεται** | Isai. 25^{12} (?) (**τὸ ὕψος**) **τῆς καταφυγῆς**.

12 **ἐπιτηδεύματα**] The common LXX rendering of עלילות, מעללים, with a more general meaning than the classical. Mil. V. here *studia* (V. often *adinventiones*), Rom. *mirabilia*. For other originals v. 81^{13}.

15 **σωτηρίῳ** ביׁשועתך] **σωτήριον** practically denotes the same as **σωτηρία**.

16 **ἐνεπάγησαν** טבעו] so $69^{3.15}$, Lam. 2^{9}. For other originals v. 32^{4} 38^{3}.

διαφθορᾷ שׁחת] referred to √שׁחת *destroy*; so generally: but also = *βόθρος* from שׁוח *to sink down*.

שׁ is rendered;—103^{4}, Jon. 2^{7} **φθορά** | Ps. 16^{10} 30^{10} 35^{7} 55^{24} (cf. 107^{20}) **διαφθορά** | 49^{10} **καταφθορά** | 7^{16} 94^{13} (cf. 57^{7}), Prov. 22^{14} **βόθρος**.

17 **ποιῶν**] i.e. עשׂה | **συνελήφθη**] i.e. נוקשׁ (Niph.).

ᾠδὴ διαψάλματος הגיון סלה

18 **εἰς τὸν ᾅδην**] ᾅ. is generally declined. The elliptic ᾅδου occurs 31^{18} 55^{16} 115^{17}.

19 **ἐπιλησθήσεται**] 31^{13}, Jerem. 20^{11}, "Perhaps late in passive sense" (Veitch). Cf. Lev. $7^{8(18)}$ **δεχθήσεται** also late.

IX 21 νομοθέτην] i.e. מוֹרֶה, cf. 84^{7}.

B. pref. οἱ to ἄνθρ. by slip of the pen.

X "In the Sept., Vulg....Pss. ix and x form a single Psalm: and the acrostic arrangement which links together the two Pss., though it is as the text at present stands imperfectly carried out, shows at least that Ps. x is a companion to Ps. ix and designed as its sequel." Driver, *Par. Psalter.*

1 ὑπεροράᾷς] תעלים *shuttest thine eyes.* Cf. Acts 17^{30}.

2 בנאות] PB. *For his own lust*, reading from *v* 3 בתאות. From Seb. M. *Propter concupiscentiam suam.*

ידלק] PB. *doth persecute*, v. 7^{14}.

3 ἐπαινεῖται, ἐνευλογεῖται] i.e. בֵּרַךְ, חִלֵּל. The ἐν of ἐνευ. seems to refer the second verb also to ἐν ταῖς ἐπιθ.; cf. use of the verb Gen. 22^{18} etc.

The two last words of the *v* are taken with *v* 4.

ובצע] SM. "Benedixitque avarum quem execratur Deus." PB. "And speaketh good of the covetous whom God abhorreth."

4 πλῆθος גָּבְהֹה] SM. "Impius propter elevationem vultus sui, non requirit (Deum)." PB. "The ungodly is so proud, he careth not for God."

ἐνώπιον αὐτοῦ] כל מזמותיו free rendering.

5 βεβηλοῦνται] יחילו i.e. יְחֻלּוּ niph. of חלל: cf. Ezek. 39^{7} אחל *βεβηλωθήσεται.* "Rend. 'His ways are always firmly established'...For this signf. of the root חול, cf. Job xx. 21, and the derivat. חיל 'strength.' So Rashi....The LXX which renders *βεβηλοῦνται* wrongly connects יחילו with the Rt. חלל." J. & L.

ἀνταναιρεῖται] מרם 'Ανταναιρεῖν = *take away.* Prov. 8^{10} (doublet or addition). Esther XVI E^{4} (8^{13}) (*τὴν εὐχαριστίαν... ἐκ τῶν ἀνθρώπων ἀνταναιρουῦντες*, addition): otherwise only in Pss., and for a variety of words;—10^{5} מרם | 46^{10} מֹטֹבית | 51^{13} לקח | 58^{9} יהלך | 71^{7} בלי | 104^{29} תסף | 109^{23} והלכתי | 141^{8} תער—In a different sense as a variant 82^{4} R. for פלטו. NB. (i) the slight

force of the double prepn., (ii) frequency of the word in the Pss. as against rarity outside. Its ready use in paraphrase shows it a familiar word. Originally apparently a commercial figure of cancelling e.g. debt against payment (v. L. & S.). Cf. *ἀνθυφαιρεῖν* Lev. 27^{18}.

Here מרום is taken as a partcp. probably read מֵרֻם; so הרים *lift up, take away*: as Lev. $4^{8.19}$ al = *περιαιρέω*, (for *lift* = *remove* cf. 102^{25}).

X 5 **κατακυριεύσει** יפיח] free rendering: elsewhere paraphrased or altered, v. 12^{6} 27^{12}.

πάντων τῶν ἐχθρῶν αὐτοῦ בהם...כל־צורריו] v. 9^{7}.

7 + **οὗ**,—but **αὐτοῦ** retained.

πικρίας מרמות] as if from מרר, cf. 5^{11}.

δόλου תך] V. *dolo*, PB. *fraud*, v. 55^{12}.

8 **μετὰ πλουσίων** חצרים] i.e. as = עשירים, confusion of sound, Bä.; or = בְּאֶרֶת substituted from the similar beginning of *v* 9; cf. 34^{11}, Esther 14^{13} (c^{24}).

ἀποκτεῖναι יהרג] Gk. crpt. of *ἀποκτείνει*. Later **τοῦ** was inserted. | **ἐν ἀποκρύφοις**] c. sqq.

חלכה] rendered here and *v* 10 by *πένης*: but *v* 14 *πτωχός*.

ἀποβλέπουσι יצפנו] i.e. יְצַפְּנוּ, (66^{7} תצ = *ἐπιβλέπ.*), v. 64^{7}.

9 **ἁρπάσαι** (2°) יחטף] ? Gk. crpt. for *-σει*. cf. *v* 8.

ברשתו] c. sqq.

10 **ταπεινώσει αὐτὸν**] i.e. יְדַכֶּה (only instance of Kal of דכה in MT.). Pron. supplied.

ἐν τῷ αὐτὸν κατακυριεῦσαι בעצומיו] i.e. בְּעָצְמוֹ transitive; infin. Kal or Piel, uses of עצם not found elsewhere.

"The Masorites read two words חֵל בָּאִים...'host of afflicted' ...But not to speak of the anomaly חל for חיל the adj. כאים is really unknown." J. & L. Hence PB. "congregation of the poor" in this verse.

11 **ἀπέστρεψε τὸ πρόσωπον αὐτοῦ** הסתיר פניו] The regular LXX rendg. perhaps from reverence, but also used of Moses Exod. 3^{6}, and of Serv. Dni. Isai. 53^{3}. So with (עיני) אעלים

Isai. 1^{15} (Ezek. 22^{26} of men, *παρεκάλυπτον τοὺς ὀφθ.*), but Lam. 3^{56} *κρύψῃς* (*τὰ ὦτα*).

X 11 **τοῦ μὴ βλέπειν** בל־דאה.

14 **ἐγκαταλέλειπται**] i.e. יֶעֱזֹב Bä.

τοῦ παραδοῦναι αὐτοὺς εἰς χεῖράς σου] "Patienter agens expectat [Deus] ut tradat eos in manus suas et tollat eos de manibus dæmonum." Arnobius.

15 **καὶ πονηροῦ** ורע] cum præc. So V., PB., AV.

ζητηθήσεται, εὑρεθῇ] either taking verbs as niph. and רִשְׁעַ as fem.; or (Bä.) 2nd p.s. taken as indefinite pronoun.

PB. *Take away* (תדרוש), free paraphrase.

16 **καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος** ועד] The LXX often expand in such a case. Cf. 22^{27} 48^{15} 72^{19} 84^{5} 89^{30} $111^{3.10}$.

ἀπολεῖσθε] i.e. אֹבְדוּ, imperative future, cf. 56^{3} *σώσεις* = פַּלֵּט.

17 **εἰσήκουσεν** שמעת.

ἑτοιμασίαν תכין] ת taken as subst. Ετ. always = a cognate of כון, = *foundation* or *base* 89^{15}, 2 Esdr. 2^{68} 3^{3}, Zech. 5^{11}, Ezek. 43^{11}. Here, Ps. 65^{10}, Nah. 2^{3} = *Preparation*.

18 **κρῖναι ὀρφανῷ**] Dat. commodi. The accusative occurs in this sense 7^{9} 43^{1} 82^{3} with variation of reading.

ἐπὶ מן.

XI 1 **Μεταναστεύου**] Found in the act. voice 52^{7} (transitive) and 62^{7} (intrans.). From *μετανίστημι* (109^{10}) through *μετανάστης profugus*. Biel renders *demigro*, *exulo*, *secedo*. Suidas here *φεῦγε*, *μετοίκει*. Pres. imper. either as a verb of going, or with a tone of contempt.

ἐπὶ τὰ ὄρη ὡς הרכם] i.e. הָרִם כְּ or (Bä.) הַר כָּמוֹ.

2 **σκοτομήνῃ** במו־אפל] "Nox illunis quando luna non lucet" Biel, who quotes *βαρεῖα νὺξ ἢ ἀσέληνος* (Hesych.). Here only in LXX, but in other translators for חֹשֶׁךְ, נִשֵּׁף, אפל: v. L. & S.

εἰς φαρέτραν על־יתר] Conject. to suit context; so V., PB. Cf. 21^{13}.

3 **ἃ κατηρτίσω καθεῖλον** השתות יהרסון] i.e. (Bä.) הַיְשַׁתּוֹתָ

יַהֲרְסוּן assuming a rare use of the article (before verb, expressing relative).

XI 4 + εἰς τὸν πένητα] from 10^{8}; so V., PB.

5 καὶ τὸν ἀσεβῆ] c. præc. A reads ἀσεβῆν here; μονογενῆν in 22^{21} 35^{17}.

ὁ δὲ...ψυχήν שׂנאה נפשׁו...ואׄ] The gender of the verb ignored and subject and object interchanged. Bä. thinks that to avoid imputing hatred to God, LXX took ה with the following word as the article, to which use (art. with suffix) there are a few parallels.

XII 2 + με with V., PB. | ἐκλέλοιπεν גמר] v. 7^{10}.

3 χείλη שִׂפַת] i.e. שִׂפתי as *v* 4. Probably accus. by a bald Hebraism without construction; cf. 63^{6} (if στόμα be read). In such cases the dat. is the more usual rendering, 66^{17} τῷ στόματί μου | 69^{14} τῇ προσευχῇ | 76^{6} 77^{3} ταῖς χερσί | 77^{1} 142^{2} φωνῇ μου | $109^{2.3}$ γλώσσῃ, λόγοις | 119^{75} ἀληθείᾳ.

5 τὴν γλῶσσαν ἡμῶν לְלְשׁוֹנֵנוּ] ל as = את (Aram.).

παρ' ἡμῶν. אִתָּנוּ] παρὰ with gen. naturally = מאת (22^{26}).

6 ταλαιπωρίας שׁד] v. 17^{9}.

παρρησιάσομαι יפיח] i.e. יָפִיעַ(א), confusion of gutturals; cf. 94^{1} ἐπαρρησιάσατο הופיע. Παρρ. is found only in these two places of Pss. where V. has *fiducialiter* agam (Isai. 12^{2}), *libere* egit; and the idea of speech seems imperceptible, as Job 22^{26} (תתענג), and often in παρρησία. Elsewhere it is very prominent and the verb almost = *boast*. Prov. 20^{9} τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτιῶν. Cant. 8^{10} ἡ νύμφη παρρησιάζεται (stage direction). Sir. 6^{11} ἐπὶ τοὺς οἰκέτας παρρησιάσεται (i.e. (?) make free in giving orders).

7 δοκίμιον בעליל] Deissm. shows from the phrase χρυσοῦ δοκιμίου (-είου) recurring in papyri (in one duplicate deed replaced by χρ. δοκίμου), that δοκίμιος is an alternate form of δόκιμος, comparing ἐλευθέριος, καθάριος [Esdras A $1^{(31)29}$ δευτέριον] and distinguishing from the δοκίμιον = δοκιμεῖον of Prov. 27^{21}. Ἀργ. δοκίμιον is then here *genuine silver* and δοκ. either a

paraphr. of בעליל or a substitute for its unknown meaning. He points out altern. readings *-μίου* 1 Chr. 29^4, *-μιον* Zach. 11^{13} for *-μου, -μον*. Τῇ γῇ is then only a mechanical rendering of לארץ; for the interpretation v. the commentaries. The same puzzle was before the LXX as now, and they give no help for solution. Mil. V. *probatum*. Rom. omits.

XII 8 φυλάξεις ἡμᾶς תשמרם] person accommodated to next verbal suffix as read.

διατηρήσεις ἡμᾶς · תצרנו] i.e. נִי־.

Here alone of the Pss. is נצר given its simple meaning, which might even here be from the context to suit *φυλάξεις*. The usual rendering is *ἐκζητεῖν* or some word of similar meaning, as 25^{10} 31^{24} 105^{45} and frequently in Ps. 119. It is turned 25^{21} by *ἐκολλῶντο* | 34^{14} *παῦσον* | 40^{12} *ἀντελάβοντο* | 140^1 *ῥῦσαι*, also it is referred to √צור in 32^7, 141^3 (*περιοχὴ*). In other books it is regularly rendered by *τηρεῖν, φυλάσσειν*. It seems impossible that the translator should have been quite unaware of the true meaning of נצר, not so much from this passage where it might be a conjecture, as from its rendering in Exod. 34^7, a passage which has influenced him elsewhere. His favourite rendering of *ἐκζητεῖν* etc. is gained from an Arabic root.

ταύτης καὶ εἰς] i.e. וְ וּל Bä.

9 + σου.

ἐπολυώρησας זלות] i.e. זְלָתָּ (Isai. 46^6) accommodating meaning to context. "Thou hast prospered" Bä. The word recurs in 138^3 for תרהבני; and as an alternative with *εὐλογήσει* in Dt. 30^9 for והותירך. The termination originally comes from *ὦρα cura* as in *ὀλιγωρεῖν*. Hesych. *πολυωρεῖ, πολλὴν φροντίδα ποιεῖται, ἐναντίον δέ ἐστι τὸ ὀλιγωρεῖν, ὀλίγον φροντίζειν*. "To pay much attention, take great care" L. & S. There is however a word *πολύωρος, many seasons old*; and from this (as if referring to *plentiful seasons*) and the analogy of *πληθωρεῖσθαι* the word seems in the three LXX passages to have the meaning "make abundant, fruitful to overflowing."

XII 9 "When they are exalted the children of men are put to rebuke" PB. from SM. "Cum exaltantur in ignominia sunt filii hominum."

XIII 2 ἐπιλήσῃ...ἀποστρέψεις תשכחני...תסתיר] v. 10[11]. The same tenses as the Hebrew. Some MSS however with the Horol. read ἀποστρέφεις. Mil. Rom. *obliviscéris*. V. (present use) *oblivísceris**.

3 ἡμέρας יומם] Horol. with some MSS ἡμέρας καὶ νυκτός (understanding יו to mean *by 24 hours at a time* Bä.), PB. omits.

4 τοὺς ὀφθαλμούς עיני] B alone omits μου.

6 + καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ ὑψίστου, with V., PB. from 7[18].

XIV 1 + ψαλμός.

+ (at end) οὐκ ἔστιν ἕως ἑνὸς from *v* 3, with V., PB.

2 συνίων] "συνιοῦσι belongs to a root συνιέω from which also we find an infin. συνιεῖν in Theogn. 565; the participle which is peculiarly common in LXX (1 Chron. 25[7], 2 Chron. 34[12], Ps. 40[2], Jer. 20[12]) is perhaps more correctly written συνίων from συνίω, cf. ἤφιε Mk. 1[34], ξύνιον Il. 1[273]." W-M.

3 + τάφος—end of *v*. So V., PB. probably from Rom. 3[13–18].

The following is the analysis of the sources (mainly Frankel's):

τάφος—ἐδολιοῦσαν 5[10].

ἰὸς—χ. αὐτῶν 140[4].

ὦν†—γέμει 10[7].

ὀξεῖς—ἔγνωσαν Isai. 59[7.8].

οὐκ ἔστι—ὀφθ. αὐτῶν Ps. 36[1].

* 'The Solesmes Antiphonary accents as Rouen obliviscéris. On the other hand the vernacular Sarum Prymer of A.D. 1400 has "How long forgettest thou etc." Roman Missal (Introit Ps. 1st S. aft. Pent.) obliviscéris, and so the Graduals (Solesmes, Mechlin, Ratisbon) but the Lyons Gradual and that edited by La Feillée have oblivísceris.' A.M.Y.B. v. 28[3] 73[16].

† For ὦν "R[vid]" (Sw. 1889 but not 1896) has αν (i.e. ἂν), so has R in *v* 5 δικαίαν for gen. pl. and 18[36] ἀνάρθωσεν for ἀνώρ. v. 34[13].

XIV 4 **βρώσει ἄρτου** אכלו לחם] ? אכל as subst. 'We should expect the cogn. acc. (like flee (with) the fleeing of the sword), so the nearest word would be אֹכֶל ל; but in actual usage אֹכֶל is *food*, not the act of eating. Probably merely a paraphrase of MT.' *D.* Cf. Gen. 31^{15} **καταβρώσει κατέφαγε.**

5 **+ οὗ οὐκ ἦν φόβος** so V., PB.

7 **ἀγαλλιάσθω...εὐφρανθήτω**] Mil. *lætetur...exultet*, V. *exultabit...lætabitur* fut. with several Gk. MSS, from 53^{7} (LXX).

XV 4 **ἐξουδένωται** נִבְזֶה] i.e. נִבְזֶה perfect = perfect, as usual where there is a Gk. pf.; or with MT. ptcp. = pf. as 22^{16} 40^{8} 54^{2} 112^{8} (once Gk. pf. = Hebr. fut. 10^{14}); = **ἐξουδενωμένος ἐστί**, "is a despicable person."

πονηρευόμενος נמאס] free rendering. PB. applies the two disparaging epithets coordinately to the good man as being such **ἐνώπιον αὐτοῦ** in his own eyes.

τῷ πλησίον αὐτοῦ] i.e לְהָרֵעַ. V. *proximo suo.* PB. *to his neighbour* followed by the doublet, *though it were to his own hindrance*, cf. 22^{13} 47^{10} 84^{8}.

XVI 1 **στηλογραφία** מכתם] as from כתם akin to כתב but confined to incised writing (Delitzsch), which was most familiar on **στῆλαι**, cf. 1 Macc. 14^{27}, 3 Macc. 2^{27}.

κύριε אל.

2 **εἶπα**] i.e. אָמַרְתְּ, a pointing now generally accepted (mit aramäischer Aussprache, Bä.). PB. accepting MT. adds *O my soul*, following SM. *Dixisti* (*O anima mea*).

Κύριός μου אדני] *al.* **θεός.** V. *Deus meus*, PB. *My God.*

ἀγαθῶν] Outside Proverbs **ἀγαθὸς** is mostly neuter, and very rarely personal; in the Pss. so only 73^{1} $118^{1-4.29}$ 135^{3} 136^{1} 143^{10} (in 143^{10} of the Lord's Spirit: in the other places of the Lord). As masc. adj. 45^{2}, fem. 34^{13} 36^{5}. טוב is the only original in Pss.

3 **τοῖς ἁγίοις...ἐν αὐτοῖς**] Literal rendering.

XVI 2. 3 Such sense as the LXX are able to make of this difficult passage differs naturally at various points from later renderings.

ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις טובתי בל עליך] Free paraphr. The clause is omitted by B.

ἐν τῇ γῇ αὐτοῦ ἐθαυμάστωσεν בארץ המה ואדירי] Bä. thus divides—בְּאַרְצֹה מְהֵאַדִּיר, taking the final י to represent יהוה, which has considerable support though not in the uncial MSS.

τὰ θελήματα αὐτοῦ] i.e. חֶפְצָיו, or חֶפְצוֹ. Latt. *Voluntates meas.*

4 ἐπληθύνθησαν] 'gender neglected as often in Hebr. when the verb stands first.' *D.*

μετὰ ταῦτα ἐτάχυναν] i.e. אַחַר מָהֲרוּ. PB. takes this as relative clause, אַחַר as = אֵל אַחַר; and מ Kal = Piel: following SM. *qui festinant ad deum alienum.*

οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν בל אסיך נסכיהם] 'There are often cases in which it is impossible to be sure how LXX got a rendering; whether they confused, or paraphrased, or had something different. A confusion with נגם (1 Chron. 22^2) is perhaps the least improbable suggestion to be made.' *D.*

μνησθῶ אֶשָּׂא] Here alone of Pss. *μιμν.* stands for anything but זכר.

5 ἀποκαθιστῶν תומיך] cf. 17^5 *κατάρτισαι.* The translator seems to have a different view of the central meaning from the accepted one. Gen. 48^{17} ת = *ἀντελάβετο.* Ἀποκαθ. = *restore*, cf. Gen. 23^{16} שקל, 29^3 השׁיב.

"Weighty authority for some forms from *ἱστάω*" W-M.

6 σχοινία חבלים] so 78^{55} 119^{61} 140^6.

ἡ κληρονομία μου] i.e. נַחֲלָתִי. Cf. *v* 2.

7 ἔτι δὲ καὶ ἕως אף] cf. 18^{40}. V. *insuper et usque ad.*

8 προορώμην שויתי] i.e. = *προωρώμην.* Ὁρᾶν is chosen as more reverent than *θέσθαι.* Middle in act. sense. *πρὸ* of place, (St Peter however derives the time meaning Acts 2^{31}). Cf. 54^5 *οὐ προέθεντο* (שׂמו) *τὸν θεὸν ἐνώπιον αὐτῶν* | 119^{30} (Symm.) *προέταξα* (שויתי), but V. Acts 2^{25} *providebam*, A.V. *foresaw.*

XVI 9 **ἡ γλῶσσά μου** כבודי] interpreted. But [30[13]] 57[9] 108[2] כ' = *ἡ δόξα μου.*

10 **διαφθοράν** שחת] v. 9[16].

11 **ἐγνώρισάς μοι** תודיעני] so always, exc. that in 144[3] passive = kal. v. 21[3].

πληρώσεις με εὐφροσύνης שְׂבַע שְׂמָחוֹת] Paraphr. or, according to the not improbable view quoted by Biel, *με* is intruded and *πληρώσεις* a subst. sing. or plur. But the *με* appears in Acts 2[28]. Al. *εὐφροσύνην.*

XVII 1 **τῆς δικαιοσύνης μου** צדק] 16[6].

οὐκ ἐν χείλεσι δολίοις] *which goeth not out of feigned lips.*

2 **ἐξέλθοι, ἰδέτωσαν**] opt., imper. and future often alternate for variety of style 70[3.4.5] 109[7.8], Gen. 27[28.29], Dt. 28[34.35], Job 5[4.14].

ἐξέρχομαι always stands for orig. יצא in Pss. The pres. stem occurs only 1 Sam. 23[15].

οἱ ὀφθ. μου עניך] cf. 119[37]. PsR. *oc. mei*, V. *oc. tui.*

3 **οὐχ εὑρέθη ἐν ἐμοὶ ἀδικία**] i.e. בַּל תִּמְצָא זִמָּתִי Bä.

3. 4 **λαλήσῃ** יַעֲבֹר] i.e. ר֫ Hiph. (Bä.) "Send over the lips," "utter." Or יאמר J. & L.

ל as sign of direct object, 12[5.9] 29[10] 44[4] 73[18] 132[1] 135[11] 136[23] 139[2], an Aramaic use, but there are also cases in the Hebr. of O.T. On the other hand v. 21[9].

λόγους דבר] so V., PB. plur.

4 **ἐφύλαξα ὁδοὺς σκληράς** שמרתי ארחות פריץ] *ἐφύλ.* = *ἐφυλαξάμην. I have guarded against.* v. L. & S. *φυλάσσω* II 4.

σκληράς] *cruel.* "I have shunned the ways of cruelty." V. *ego custodivi vias duras.* Both Greek and Latin seem more often understood of austerity, or else submission to God's guidance, "I have kept to ways of hardship." Apolin. turns *σκληράς* by *ἀτρίπτους*, "Untrodden by the world." Augustin "e. c. v. laboriosas mortalitatis humanæ et passionis."

SM. "Propter operationes hominum (quæ fiunt) contra verbum labiorum tuorum ego observavi vias dissipatoris," followed by PB.

XVII 6 ἐκέκραξα קראתיך] ך lost in the following כי Bä.

7 + ἐπὶ σὲ V., PB.

8 κόρην אישון בת] so V., PB. render by one word, cf. 19^{11} *κηρίον*.

9 τῶν ταλαιπωρησάντων με לשדוני] √*ταλαιπωρὸς* frequently renders √שוד, -*ρὸς* 137^{8}, Judges A 5^{27}, Isai. 33^{1}; -*ρία* Ps. 12^{6} 32^{4}; common thus in Job and Prophets. Other originals of the Gk. root in Pss. are (-*ρεῖν* intrans.) 38^{7} נעויתי | (-*ρία*) 40^{3} שׁאון | 69^{21} אנושה | 88^{19} חשך | 140^{11} מהמרות. The only near synonym used for rendering √שוד is in Nah. 3^{7}, δειλαία = שְׁדָדָה.

τὴν ψυχήν μου עלי...בנפש] LXX often treat ב as negligible. With object as here 27^{4} 42^{11} 49^{12} $50^{19.23}$ 51^{8} 60^{2}; with subject 44^{20}; vocative 62^{9}; predicate 68^{5}; also 118^{7} 146^{5} (unless simple paraphr.).

נַפְשִׁי עָלַי[הַ] as periphr. for נַפְשִׁי. PB. agrees in not taking בנ׳ with איבי; rendering "to take away my soul" (lit. "against my soul").

10 τὸ στ. αὐ. ἐλάλησεν פימו דברו] so V., PB.

11 ἐκβάλλοντες or rather ἐκβαλλόντες] apply. an unscholarly spelling of 2nd Aor., frequent in MSS, Gen. 37^{22} [1 Sam. 14^{42} Oxf. ed.], 2 Kings 4^{41}, Sir. 28^{9}, Mt. 25^{30}. v. also variants 2^{7} 19^{3} (λ for λλ); 8^{6} 28^{7} 30^{5} 38^{19} (λλ for λ).

ἐκβ. με אשרנו] i.e. אֲשָׁרֵנִי (Aram.) J. & L., or הוֹרֵשֵׁנִי Bä. "Projicientes me extra civitatem, nunc circumdederunt me in cruce." Aug.

"Casting their eyes down" seems peculiar to PB.

12 ὑπέλαβόν με דמינו] i.e. דִּמּוּנִי. So rendered 48^{10} 50^{21}, cf. ὑπ. for חשׁב 73^{16}, "They imagined me, i.e. thought of me as a lion thinks of its victim," cf. the less harsh use of *λογίζομαι* 144^{3}, and v. on 68^{17}. V. easily misunderstanding renders here and 48^{19} by *suscipio*.

13 ὑποσκέλισον הכריעהו] Suidas *τῆς ὁρμῆς κώλυσον*. Biel "supplanto, supposito crure dejicio." PsR. *subverte*, V. *supplanta*. A genuine Greek word, its familiarity shown by use

for a variety of originals and in paraphrase (cf. 10^5 *ἀνταιρεῖν*), the literal meaning is often out of sight. (The simple *σκελίζω* Jerem. 10^{18}.) *πτερνίζω* (Gen. 27^{36}), *πτερνισμὸς* with the same meaning seem translators' coinage to represent √עקב, for which with few exceptions *πτ.* and cognates stand. v. 41^{10}.

XVII 13 **ῥομφαίσν σου**] in apposition to *ψυχήν*, "Anima enim mea framea tua est quam assumpsit manus tua." Aug.

14 **ἀπὸ ἐχθρῶν** ממתים 1^o.

ἀπολύων ממתים 2^o] Gk. crpt. of *ἀπὸ ὀλίγων* (which is read by Horol. Latt. with most MSS) which again comes from association of the phrase מתי מספר (Bä.); or = *ἀπολλύων* i.e. מְמִיתָם (J. & L.).

ἀπὸ γῆς מחלד.

διαμέρισον] i.e. חַלְּקֵם.

ἐπλήσθη] i.e. תְּמַלֵּא.

ἐχορτάσθησαν υἱων] i.e. *υἱῶν*. Rom. *saturati sunt porcina*, Mil. 1619 *saturati sunt filiis eorum*, Mil. 1841 *sat. s. filii eor.*, V. *sat. s. filiis*. The Gk. crpt. was no doubt facilitated by Isai. 66^{17}, 2 M. 6^{18} etc. "Not only give way to unlawful pleasures but have full satisfaction in them." Aug. gives it another turn, "Saturati sunt immunditia conculcantes margaritas sermonum Dei."

15 **ὀφθήσομαι τῷ προσώπῳ σου** אחזה פניך] ח is only found Kal in MT. A neuter sense is given to the verb to avoid seeming irreverence; cf. 42^3 63^3, Exod. 24^{11}. (But in Exod. $10^{28.29}$ twice out of 3 times is the same change in the case of men; cf. Ps. 10^{11}.)

ἐν τῷ ὀφθῆναι בהקיץ] The expressions of this verse are softened from a feeling of reverence which however acts unequally; e.g. 84^8 it is MT. that softens, LXX have *ὀφθήσεται ὁ θεὸς τῶν θεῶν*.

תמונתך] SM. *ad similitudinem tuam*, PB. *after thy likeness*.

XVIII 1 **τῷ παιδί** יעבר] Gen. 24^2 etc. Παῖς though used quite generally for *slave* in LXX is naturally a word of

more equality and social intercourse than δοῦλος. In N.T. it is used (1) of age (Mt. 2^{16} 17^{18} 21^{15}, Lk. 2^{43} $8^{51.54}$ 9^{42}, Jn. 4^{51}, Acts 20^{12}); (2) in O.T. expressions (Mt. 12^{18}, Lk. $1^{54.59}$, Acts $3^{13.26}$ $4^{25.27.30}$): (3) of a favourite personal attendant Mt. 8^{6}, Lk. 7^{7}; of courtiers Mt. 14^{2}; in relation to a fellow-servant Lk. 12^{45}; in conversation with a son of the house Lk. 15^{26}.

XVIII 3 A cluster of exx. of the LXX paraphr. of metaphor στερέωμά μου סלעי | καταφυγή μου מצודתי | βοηθός μου צורי | ὑπερασπιστής μου מגני | ἀντιλήπτωρ μου משגבי | . Κέρας alone is retained simply.

στερέωμα. Though in Pent. applied only to the sky, Gen. 1^{6} etc. Ps. 19^{1} (cf. Ps. 136^{6}) רקיע | Exod. 24^{10} עצם השמים | Dt. 33^{26} שחקים, it retains the general meaning of *firmamentum* Ps. 73^{6}, Esther 9^{29}, 1 M. 9^{14}.

ὑπερασπιστής [cf. Gen. 15^{1} ὑπερασπίζω σου = מגן לך | Dt. 33^{29}]. This subst. is frequent in Pss., including 2 Sam. 22; otherwise only an uncertain reading 4 Macc. 3^{12}. Fem. ὑπερασπίστεια 4 M. 14^{29}. The original is always מגן except Ps. 27^{1} 28^{8} $31^{3.5}$ and (?) 71^{3} מעוז and 40^{18} מפלט. The verb -ίζω is more widely spread; v. also *v* 36.

4 αἰνῶν] i.e. מְהֻלָּל.

5. 6 ὠδῖνες] i.e. (if the LXX vocalized as the Massorites did afterwards), reading חֲבָלֵי and deriving this from חִבֵּל (cf. Acts 2^{24}) and not חֶבֶל.

7 + ἁγίου V., PB.

8 ὠργίσθη αὐτοῖς ὁ θεός חרה לו] LXX taking verb as personal refer the dat. to the foundations. V. *iratus est eis* (om. ὁ θεός), PsR. *ir. e. eis Deus.*

9 B. ἐναντίον αὐτοῦ, the rest ἀπὸ προσώπου αὐτοῦ מפיו] i.e. מִפָּנָיו, or possibly as more reverent.

κατεφλόγισεν] ἅπ. λεγ. and the reading varies; φλογίζω 97^{3}, Exod. 9^{24}.

11 χερουβίν] the Aramaic plural retained in the Anglican Te Deum, though apparently now abandoned by both Latin

and Greek Churches. Of the form *Cherubins* reprinted here in the *Par. Psr.* from the Annexed Book, Driver says "Cherub*in* is here a *singular* form obtained through the Fr. *cherubin*, Ital. *cherubino*. So often in Old English"; then again the Romance forms in *-in-* were (v. Murray's Dict. s.v.) formed originally on the Aram. plur. form.

XVIII 12 ἀέρων שחקים] Plur. of ἀ. only here (B in || Sam. has ἀέρος); not classical; "ὑπὲρ εὐκρασίας ἀέρων" Lit. St James, Fragm. Anc. Egyp. Lit., Hammond (Supplement). Ἀήρ recurs only 2 M. 5^2 and 8 times in Wisd.

13 τηλαυγήσεως נֹגַהּ] The special force of τῆλε is lost for the most part in τηλαυγὴς and derivv., v. especially Lev. $13^{2,4}$ etc. of spots of leprosy; Ps. 19^9 ἡ ἐντολὴ κυρίου τ.

αἱ νεφέλαι עבִיו] Mil. [*in conspectu*] *nubes ejus*, Rom. V. [*in conspectu*] *ejus nubes*. | וג׳ אש ἄνθρ. π.] Lev. 16^{12}.

14 ἐξ οὐρανοῦ בשמים] so V., PB. with Sam. (מן־ש׳). "Many cases of מ and ב confused in LXX; a very good ex. in Ez. 48^{29} (LXX certainly right; and of course RV. 'for' implicitly adopts the correction; see Ez. 45^1 47^{22})" *D.* v. his Sam. p. lxviii. And v. Introd. p. xix.

At end LXX om. with Sam. and PsR. ברד...אש. V. supplies.

15 βέλη חציו] Latt. *sagittas suas.*

ἐπλήθυνεν רב] ר a form not found else in this sense.

16 ἔμπνευσις] ἅπ. λεγ. Ἐμπνεῖν Wisd. 15^{11} of God's in-breathing; often in Joshua πᾶν ἐμπνέον, Acts 9^1 of anger.

17 προσέλαβε, al. προσελάβετό με יִמְּשֵׁנִי] Exod. 2^{10} (Kal) = ἀνειλόμην. προσέλαβε ἐξ. can hardly be other than a slip; all but B p.m. seem to have the other reading.

21 +(ad init.) ῥύσεταί με ἐξ ἐχθρῶν μου δυνατῶν καὶ ἐκ τῶν μισούντων με from *v* 18: not Latt.

23 ἀπέστησαν] Gk. crpt. for *-σα*. Latt. *repuli.*

24 ἄμωμος תמים] Variously by V. *immaculatus*, *impollutus*, and PB. *uncorrupt*, *undefiled*. Lev. 1^3 etc. *without blemish*, of animals for sacrifice (where a neg. rendering is

natural), but the similarity of form may have suggested it. v. 78^{72}.

XVIII 26 ὁσιωθήσῃ] else only Wisd. 6^{10}, where the wording recalls this place, *οἱ γὰρ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται.*

27 ἐκλεκτοῦ נבר] 'See *Lex.* ברר (1 Chr. 7^{20} 9^{22} 16^{41}, Neh. 5^{18}), and Concord. s.v. ἐκλ.; often by error, e.g. Cant. $6^{9(10)}$, Isai. 49^{2}, Am. 5^{11}, 1 K. 4^{23} (5^{3}). So Aq. in Ps. 2^{11} ἐκλεκτῶς for בר; and LXX for בד (בר) Ez. 19^{14}.' *D.*

30 ῥυσθήσομαι אֶרָץ] taken as *run away, escape*, forcing the following construction (cf. 7^{5}). Perhaps chosen for similar sound.

ἀπὸ πειρατηρίου גדוד] Gen. 49^{19}, Job 19^{12}; cf. Job 25^{3}, Hos. $6^{10(9)}$. V. misunderstanding renders *a tentatione*, which is figuratively appropriate.

31 ὁ θεὸς...ἡ ὁδὸς αὐτοῦ] the pendant case retained, as 90^{10} 103^{15} 107^{5} 118^{22}, Josh. 22^{30}; (on the other hand v. 9^{7} 10^{5}).

+ μου.

32 θεός 2° צור v. 19^{15}.

33 ὁ περιζωννύων...καὶ ἔθετο] following Hebrew syntax; cf. Rev. 3^{7}, and contrast *v* 34.

35 ἔθου ונחתה] i.e. וְנָתַתָּה.

36 ὑπερασπισμόν מגן] v. *v* 3. Also in || Sam., Sir. 31 (34)^{16}, Lam. 3^{16}; cf. rendg. of אור by φωτισμός 27^{1}.

ἡ παιδεία σου] i.e. עֲנוּתְךָ. V. *Disciplina tua*, PB. *Thy loving correction.*

There is clearly a doublet here. The last line comes from Theodotion (reading תּוֹרֵנִי); ἀνώρθωσε may come from a rendering of תסערני. Rom. has not the line *et disciplina tua correxit me in finem* (V.); Mil. has in it *stabilivit* for *correxit.*

*+ εἰς τέλος. Perhaps = לנצח (Bä.) as usual; or = סלה (Swete Introd. p. 449), a rendering found in Theodotion.

* If the doublet ἡ π. σ. ἀνώρ. με were noted in a central margin the εἰς τὸ τέλος of 19^{1} might have been picked up with it, the τὸ omitted as in

XVIII 38 ἐκλιπῶσιν] i.e. בָּלוֹתָם.

40 + πάντας. PsR. not V.

It is curious to compare for length Hebr. and Gk. of the 2nd line; *συνεπόδισας* [*πάντας*] *τοὺς ἐπανισταμένους ἐπ' ἐμὲ ὑποκάτω μου* : תַּכְרִיעַ קָמַי תַּחְתָּי.

V. for *συνεπόδ.*, *supplantasti*, misunderstanding figure.

41 ἐξωλέθρευσας אצמיתם.

43 λεανῶ αὐτούς אריקם. Reading with Sam. אֲרִקֵם.

45 εἰς ἀκοὴν ὠτίου] Sir. 43^{24}. "Speech of common life used diminutives for most parts of the body, *ῥινία, ὀμμάτιον, στηθίδιον, χελύνιον.*" (Quoted in Grimm-Thayer.) Like most of these *ὠτίον* is of a visible, i.e. external member. So Dt. 15^{17}, Mt. 26^{51} (|| Mk., Jn., but Lk. *οὖς*), and the frequent *ὠτίον ἀποκαλύπτειν* (Isai. 50^{4} *προσέθηκεν ὠτίον*). Perhaps the phrase of the Ps. would have a popular or proverbial ring.

46 ἐπαλαιώθησαν] i.e. יִבְלוּ, cf. 32^{3} 49^{15} 102^{7} Bä.

ἐχώλαναν ויהרגו] i.e. reading as Sam. יחגרו (Aram.).

ἀπὸ τῶν τρίβων αὐτῶν ממסגרותיהם] i.e. ממסלותיהם.

49 ἐξ ἐχθρῶν ὀργίλων] i.e. מֵאֹיְבֵי־אַף: V. "de inimicis meis *iracundis*"; PB. "From my *cruel* enemies."

XIX 1 διηγοῦνται מספרים] Gen. 24^{66} 40^{9}.

3 ἐρεύγεται יביע] (*a*) so ἐξερ. 119^{171} 145^{7}; and otherwise of *speaking* 45^{1} רחשׁ (Mt. 13^{35} for *φθέγξομαι* of LXX). (*b*) Of *a lion's roaring*, שׁאג Hos. 11^{10}, Amos $3^{4.8}$, Ezek. 22^{25} A; so 1 M. 3^{4}. (Some such meaning seems original, Lat. *rugio* L. & S.) (*c*) In primary meaning of *disgorge* Lev. 11^{10} || *al.* for יִשְׁרְצוּ; for פוּק Ps. 144^{13}.

4 ὧν anticipating *αὐτῶν*. Anteced. *οὐρανοί, στερέωμα, ἡμέρα, νύξ*. "They have no speech or words and their voices are inaudible; but all the same (*v* 5)."

οὐχί perh. here to emphasise that the negative is not = *μή*.

the usual phrase of the body of the Psalms. The addition from 94^{14} to 95^{1} would imply columns of the length wanted, if the length of the words themselves is taken into account.

XIX 5 **ὁ φθόγγος αὐ.** קַוָּם] of a musical sound, as 1 Cor. 14^{7}, Wisd. 19^{18}.

ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ לַשֶּׁמֶשׁ שָׂם אהל בהם] "As for the sun he hath put his tabernacle therein." בהם is disregarded or referred to the pendant noun לַשֶּׁמֶשׁ, cf. 10^{5}.

+ **αὐτοῦ** to complete the supposed sense as at end of *v* 6.

6 **παστός**] *The bridal chamber* (lit. "The painted chamber," from *πάσσω*, Hesych. L. & S.), Joel 2^{16}, 1 M. 1^{27}, 3 M. 4^{6} (passages which speak of mourning).

γίγας גִּבּוֹר] (as Gen. 10^{9}) V. *gigas*, PB. *giant*; so Ps. 33^{16} (exc. PB. *mighty man*). [For the same Hebr. and PB. 78^{65} 127^{4} LXX has **δυνατός**, V. *potens*.]

Γ. = ענקים Dt. 1^{28} | = נפלים Gen. 6^{4}, Num. 13^{34}, 3 M. 2^{4} | = רפאים whether living men Gen. 14^{5}, Josh. 12^{4}, or shades Job 26^{5} (confusing ר *shades* with ר name of giant race), | for a *man of great stature* (Hesych. Γίγαντος *μεγάλου ἰσχυροῦ ὑπερφυοῦς*) Judith 16^{6}, Sir. 47^{4}.

At end + **αὐτοῦ**. Some MSS omitting with Latt.

7 **ἀπ' ἄκρου** מִקְצֵה] Latt. *a summo*. Cf. Lk. 1^{78}.

τὸ κατάντημα αὐτοῦ תְּקוּפָתוֹ] loose rendering; the *end* in place of the *way*. Κατάν. (ἅπ. λεγ.) *destination*, *καταντᾶν* of reaching a destination 2 M. 4^{44} and fig. 2 Sam. 3^{29}, 2 M. 4^{24}. In N.T. only in Acts (9) and in St Paul's Epp. (4). In the narrative it is always literal as 16^{1} 21^{7}: in St Paul's words always figurative as Acts 26^{7}, Phil. 3^{11}. Sometimes there is a thought of climax, 2 M. 4^{24}, Acts 26^{7}, Eph. 4^{13}. From Papyri (Grenfell and Hunt) it is found to be a term for the falling in of the property of deceased to heir or legatee, and to this 1 Cor. 10^{11} has been referred.

ἀποκρυβήσεται τὴν θέρμην αὐτοῦ] The usual relation of person and things is here reversed. The construction is exactly parallel to *ἀποστραφῆναί τινα*, *aversari quem*, Jerem. 15^{6}, 2 Tim. 1^{15}; the usual active construction of both verbs being *τι ἀπό τινος*. Or cf. Acts 21^{3} TR. *ἀναφανέντες τὴν Κύπρον* or Mt. 21^{37} *ἐντραπήσονται τὸν υἱόν μου*.

XIX 8 νόμος תורת] Dt. 4^{44} | μαρτυρία עדות] (Dt. 4^{45} ות—μαρτύρια), only found else in O.T. as an alternative reading in Gen. 31^{47}.

σοφίζουσα מחכימת] So 105^{22} 119^{98}.

9 δικαιώματα פקודי] $119^{27.56.94.141}$, else rendered ἐντολαί.

ἐντολή מצות] Dt. 30^{11}, the usual rendering.

εὐθεῖα n. pl. so 58^{2}, Dan. Θ 11^{17} (cf. ἡμίσεια Lk. 19^{8} spelt ἥμισια; γλυκεῖα 119^{103} א$^{c.a.}$ ART).

From εὐθής m. 25^{8}; f. 119^{137}, Prov. 27^{21}; n. εὐθές 51^{12}; f. pl. εὐθεῖς 119^{137} A.

From εὐθύς, f. dat. s. εὐθείᾳ 27^{11}; masc. gen. pl. εὐθείων 111^{2}.

From either, εὐθεῖς 32^{11} 7^{11}; εὐθέσι 33^{1}.

τηλαυγής ברה] cf. for בהיר Lev. 13^{2} *al.*, and v. Ps. 18^{13}.

10 ἐπὶ τὸ αὐτό יחדו] Rom. *in semet ipsis*, Mil. V. *in semet ipsa*, Aug. *in id ipsum*. Jer. has *in semet ipsis* (*al. ipsa*).

11 λίθον τίμιον פז] So 21^{4}: but 119^{127} τοπάζιον.

κηρίον נפת צופים] so Latt. PB.

12 φυλάσσει נזהר] Free rendering under Targ. influence, Bä.

13 + μου V., PB.

14 ἀπὸ ἀλλοτρίων מזדים] i.e. מִזָּרִים; cf. 54^{5} זרים ἀλλότριοι with 86^{14} זדים παράνομοι.

ἀλλοτρ. therefore is masc. So Suidas τῶν δυσμενῶν. But Apolinarius has Μηδέ μοι ἀλλοτρίων κτεάνων φρεσὶ ἵμερος εἴη. And in Lat. *alienis* is almost inevitably taken as a neuter; "Ab occultis meis munda me, Et ab alienis parce servo tuo," 1 Tim. 5^{22}. So August. "Ne seducar ab aliis, neque enim ab alienis capitur qui est mundus a suis. Parce igitur ab alienis cupiditatibus non superbo et in sua potestate esse cupienti sed servo tuo."

ἐὰν μὴ אל] 'Perhaps a paraphr. suggested by the Aram. אֶלָּא (ellā) = *if not*, in Tg. only after neg. as "There is no God except me," but in Syr. = ἐὰν μή, as 1 Cor. 9^{16}.' *D.*

15 λόγια] Not a diminut. but adjectival neuter. (Sometimes confused with λογεῖον, the *breastplate.*) Confined as also

in classical use to divine words. Hence *oracles* AV. Rom. 3^{2}, 1 Pet. 4^{11}. Generally reserved in Pss. for אמרי, אמרות as Num. 24^{15}; but 119^{168} 147^{8} = דבר.

XIX 15 + διαπαντός V., PB.

βοηθέ μου צורי] צ׳ is rendered by *βοηθός* 18^{3} 19^{5} 78^{35} 94^{22} | by *βοήθεια* 49^{15} 89^{44} | by *θεός* $18^{32.47}$ 28^{1} 31^{3} $62^{3.8}$ 71^{3} 73^{26} [75^{6}] 92^{16} 95^{1} 144^{1}, Dt. 32^{4} etc., Isai. 30^{29}; | lit. by *πέτρα* 27^{5} 78^{15} etc., Exod. 4^{25}, Dt. 8^{15}, etc.

λυτρωτά* only else 78^{35}, Acts 7^{35}.

λύτρον (and cognates) mostly = גאל and פדה (with cognates), (*λύτρον* also for כפר and once for מחיר).

So generally in Pss.; but in a few passages *λυτροῦσθαι* (the verb is only mid. and pass. in LXX) is used of deliverance more generally: as for פלט 32^{7} | פצה 144^{10} | פרק 7^{2} 136^{24} (Lam. 5^{8}, Dan. O. Θ 4^{24}) | שגב 59^{1} | שיזב Dan. O 6^{17}.

XX 2 ὑπερασπίσαι יישגבך] v. 9^{10} 18^{3}. V., SM. *protegat*. PB. *defend*.

5 Some MSS with Horol. + Κύριος after *σοι*.

6 μεγαλυνθησόμεθα נרגל] i.e. נְנָדֵּל; so Rom. V.; but Horol. with Mil. *ἀγαλλιασόμεθα*.

8 μεγαλυνθησόμεθα נזכיר] i.e. נַנְבִּיר (cf. 12^{5}) Bä. So Rom. *Magnificabimur*. Horol. *ἐπικαλεσόμεθα*. Mil. V. *invocabimus*. SM. + (*fiduciam habent*). PB. + *put their trust*.

9 συνεποδίσθησαν ברעו] V. *obligati sunt*. The same Gk. rendering 18^{40} (V. *supplantasti*) and 78^{31} (*impedivit*); συμποδ. more literally Gen. 22^{9} for עקד *bind*. Lit. "To tie the feet together."

καὶ ἀνορθώθημεν ונתעודד] ע׳ in 146^{9} 147^{6} = *ἀναλαμβάνειν*.

10 τὸν βασιλέα] taking המ׳ with line 1.

καὶ ἐπάκουσον ἡμῶν יענינו] i.e. וְעָנֵנוּ, now preferred to MT. The PB. compromises, following MT. generally but making

* Lev. $25^{31.32}$ *-ταί*, referred to *-τὴς* by Biel and Alford, comes from *λυτρωτός*.

the 2nd verb 2nd person and המלך vocative. SM. *Domine salva et rex (cœli) exaudiat nos.*

XX 10 + σε so V., PB.

XXI 2 מה] neglected; so V., PB.

3 τῆς ψυχῆς αὐτοῦ לבו] Rom. *animæ*; Horol. (with V., Mil.) καρδίας.

δέησιν אַרְשֶׁת] from Arabic (Bä.); *al.* (with Horol., Latt.) θέλησιν.

τὴν δ'...οὐκ ἐστέρησας αὐτόν] Gen. 30^{2} ἐστέρησέ σε καρπὸν κοιλίας.

Other verbs with two acc. in Pss. are:

(1) words of *feeding*, ψωμίζω 80^{6}, ποτίζω 36^{9} 69^{22}, χορτάζω 81^{17}: similarly χρίω 45^{8}. (2) *clothing*, περιζώννυμι 18^{40} 30^{12}, ἐνδύω $132^{16.18}$. (3) *teaching*, διδάσκω 34^{12} 119^{12} etc., ἀκουτίζω 51^{10}, συνετίζω 119^{27}, νομοθετέω 119^{23} (dat. of pers. 25^{13}). So συνεθίζω Sir. $23^{13(17)}$. (N.B. γνωρίζω takes dat. of person.) (4) *filling* or opposite, ἐμπίμπλημι 105^{40} 147^{14}; ὑστερεῖν 84^{12}. (5) asking, αἰτοῦμαι 21^{5}, ἐρωτῶ 137^{3}. (6) where one accus. is cogn., as μισεῖν 25^{19} 139^{22}, ἐκμυκτηρίζειν 35^{16}.

7 δώσεις αὐτῷ εὐλογίαν תשיתהו ברכות] But Latt. *dabis eum in benedictionem*, Jer. *Pones eum benedictionem.*

μετὰ τοῦ προσώπου σου את־פניך] *In company of thy presence* or *by means of thy presence*, cf. μετ' ᾠδῆς 69^{31}.

9 εὑρεθείη] i.e. תִּמָּצֵא.

10 פניך] SM. *iræ tuæ*, PB. *thy wrath.*

Κύριε ἐν ὀργῇ σου συνταράξεις αὐτούς י״י באפו יבלעם] v. 26^{12}. א$^{c.a}$R Horol. Latt. as MT.

12 βουλὴν ἣν οὐ μὴ δύνωνται στῆσαι מזמה בל־יוכלו] + the infin. to complete the sense. So PsR., and (exc. that the accusatives with some Gk. MSS are plur.) V. Another Gk. reading is στῆναι; to make this construe, Horol. reads βουλὰς αἷς.

13 θήσεις αὐτοὺς νῶτον תשיתמו שכם] as 18^{41}. Lit. rendering.

ἐν τοῖς περιλοίποις σου במיתריך] connecting with verb יתר to

remain over; cf. Num. 3^{26} מיתרים ('cords') κατάλοιπα, 4^{26} περισσά; on the other hand v. Ps. 11^{2}.

"Et in his quæ relinquis id est in cupiditatibus regni terreni præparabis tibi ad passionem impudentiam eorum." Aug.

XXII 1 ἀντιλήμψεως] i.e. אַיָּלֶת; v. verse 20, 88^{5}, cf. also 107^{17}. Ἀντ. has no Hebr. orig. outside Pss. (Sir. 11^{12} 51^{7}).

2 ὁ θεὸς 1^{o} אלי] A considerable number of MSS assimilate the quotation in St Mark by omitting the first μου.

+ πρόσχες μοι V., PB. = חושה לי from *v* 20 (Bä.); or from altern. rendering of the unknown ולא דומיה לי of *v* 3 Bä.

ἐγκατέλ. עזב] Num. 10^{31}.

τῶν παραπτωμάτων μου שאגתי] i.e. : שְׁנָאתָי, 19^{13}.

3 + πρὸς σὲ Mil. not V.

εἰς ἄνοιαν דומיה] LXX did not know the word (v. 4^{5}) which is rendered 39^{3} ἐταπεινώθην | 62^{2} ὑποταγήσεται | 65^{2} πρέπει.

εἰς ἄν. from a variant of παραπτωμάτων *v* 2 Bä. Less probably crpt. of καὶ οὐκ ἔστιν ἄνεσίς μοι. "Not so that it could be reckoned against me as folly," like the εἰς δικαιοσύνην of Rom. 4^{3} etc.

4 σὺ δὲ ἐν ἁγίῳ κατοικεῖς] i.e. קָדֹשׁ, and (with V., PB.) taking יוֹשֵׁב in 1st line.

ὁ ἔπαινος] i.e. תְּהִלַּת. Jer. "Et tu sancte habitator laus Israel." SM. "et tu sanctus permanes, laudes Israelis," which last PB. follows (*worship* = laudes).

8 ἐξεμυκτήρισάν με] not class., but freq. in LXX. Suidas βδελύσσεσθαι, perh. understanding *to expel from the nose as a stench*. But the simple verb is explained as *to turn up the nose at*.

ἐλάλησαν יפטירו.

9 ἤλπισεν] i.e. גַּל paraphr. V., PB., AV.

θέλει αὐτόν חפץ בו] so 18^{20} 34^{13} $40^{7.15}$ 41^{12} 51^{18} 68^{31}, Hos. 6^{6}, Mal. 3^{1}; (the Hebr. ἐν sts kept 1 Sam. 18^{22}). This acc. is not class. and in N.T. only Lk. 5^{39} and quotations from Hos. and Pss. (In Mt. 27^{15}, Mk. 3^{13}, Rom. 9^{18}, the acc. would rather depend on an infin. understood.)

XXII 10 ὁ ἐκσπάσας με גֹּחִי.

ἡ ἐλπίς μου] i.e. מִבְטָחִי. V., PB., Jer.

ἀπὸ μαστῶν עַל־שְׁדֵי.

13 ταῦροι πίονες אבירי בשׁן] cf. 68^{16}. The paraphr. is suggested by רִשְׁן. V. *tauri pingues*; PB. has rather a doublet "*Fat* bulls *of Basan*."

14 λέων ὁ ἁρπ.] i.e. אֲרִי הַטֹּ.

15 ὡσεὶ κηρὸς τηκόμενος] κ. has always ὡς or ὡσεὶ and τ. in context (22^{15} 58^{9} 68^{3} 97^{5}, Jdth. 16^{15}, Mic. 1^{4}, Is. 64^{1}) exc. in a doubtful reading of Sir. 24^{20}.

17 + πολλοί V., PB.

ὤρυξαν] i.e. כָּרוּ = כָּארוּ. So far as the reading goes, the variation belongs to the very commonest class, י and ו confused. For neglect of א before ר cf. 75^{6} (72^{16}).

18 ἐξηρίθμησαν] prob. Gk. crpt. for -σα.

κατενόησαν יַבִּיטוּ] as often.

κατανοεῖν generally of attentive gaze, even if metaphorical; as 94^{9}, Exod. 33^{8} (הביט), 1 Kings 3^{21}, Job 30^{20} (התבונן *stare*), Lk. 12^{24}, Acts 11^{6}, James 1^{23}.

20 μὴ μακρύνῃς] i.e. אַל־תַּרְחֵק, taking אילותי as object into 1st line.

21 τὴν μονογενῆ μου יחידתי] 35^{17}, cf. 25^{16}. In these passages and Wisd. 7^{22} (of wisdom) there is no force in the termination exc. so far as singularity adds a special character. It is not clear whether this is a loose use of "only born" (as οἰκογενής), or from γένος, *only in kind*.

22 μονοκερώτων רמים] so V., PB., as also in 29^{6} 92^{11}, Num. 23^{22}, Dt. 33^{17}; and LXX and V. Ps. 78^{69}. For a full account of the wild ox denoted by ראם v. *Bible Educator*, ii. p. 24. For the question how belief in a unicorn arose v. below*; as to

* No doubt travellers' tales working through zoological fancy had most to do with belief in the unicorn, which may therefore have had many origins. At the same time there is no such prevalent belief in a three-horned or many horned animal, and the unicorn was accepted by persons

why identified by the Pentat. translator with the ר, no reason seems forthcoming; unless an association of sound with ῥινόκερως.

XXII 22 τὴν ταπείνωσίν μου עניתני] = עֳנוּתִי or עַנָּתִי; v. 64[7].

24 αἰνέσατε, δοξάσατε] Aor. A special call to praise on a definite ground.

φοβηθήτωσαν] i.e. יָגוּרוּ.

25 προσώχθισε] Latt. *despexit*.

τῇ δεήσει ענות] paraphr. connecting ע with ענה *answer*.

ἀπ' ἐμοῦ] i.e. מִמֶּנִּי; accordingly בְּשִׁוְעִי and + μου at end.

26 PB. *of* thee i.e. derived from thee.

27 αἱ καρδίαι αὐτῶν לבבכם.

29 + αὐτός for clearness.

30 ἔφαγον καὶ πρ. אכלו וישׁ] as MT.

ἡ ψυχή μου] i.e. נפשׁי. | αὐτῷ לא] i.e. לו.

ζῇ] חָיָה verb (irreg.) or adj.

31 τὸ σπέρμα μου זרע] י lost before י Bä. So V., PB.

γενεὰ לדור] i.e. "As for the generation to come (it shall be reported)." "Als Objekt von dem erzählt werden sollte" (Bä.). Cf. 2 Chr. 7[21], v. also 124[4].

יָבֹא] (for יבאו) from following line. Latt. supply *cœli*. So PB.

32 τῷ τεχθησομένῳ נולד] but 102[19] נברא ὁ κτιζόμενος.

ὅν כי] so V., PB. | + κύριος V., PB

not devoid of judgment, Aristotle and presumably these translators. There may then have been some ground not unreasonably trusted, such as reports of the rhinoceros, an animal like the ראם capable of turbulence and not gentle and beneficent as the medieval unicorn. Arist. names the Oryx and the Indian Ass as unicorn. As to the Oryx (? a gazelle) it has been suggested that the horns in profile seemed one. Can the Ἰνδικὸς ὄνος be the *Okapi* with the frontal protuberance developed enough to give matter for exaggeration? The following mention of colour would support this. Wood (*Anecd. of Anim. Life*) quotes an old writer, Topsel: "In the city of Zeila, in Ethiopia, are kine of a purple colour as Ludovicus Romanus writeth, which have but one horn growing out of their heads, and that turneth up towards their backs." (The last detail would be then a confusion with some other animal.)

XXIII. 1 οὐδέν με ὑστερήσει לא אחסר] Ὑστερεῖν with subject of thing missing Eccl. 9^{8}, Job 36^{17}, Dan. O 4^{30}, Isai. Θ 5^{4} (οὐ μὴ ὑστερήσει ἄρτος αὐτοῦ), John 2^{3}; and, with dat. of person, Mk. 10^{21}. Here only with accus. of person. Ὑστερεῖν recurs Ps. 39^{5} (personal subj.) 84^{11} (transitive); ὑστέρημα 34^{10}.

2 τόπον נאות] prob. confused with נָוֶה, cf. 79^{7}, Jer. 29^{20} (49^{19}) 32^{16} (25^{30}). For other confusion in connection with these words v. 65^{13} 68^{13} 74^{20} 83^{13}. | + ἐκεῖ.

κατεσκήνωσεν ירביצני] softening fig. to suit τόπον. But Latt. render the Hebrew literally, *collocavit* "hath made me lie down"; v. Brachet, *Fr. Dict.* s. v. *coucher*. So Vulg. 104^{22} (but in simple sense 107^{36} 113^{8}).

ἐξέθρεψε ינהלני] Gen. 47^{17}, cf. 31^{4} διαθρέψεις. So apply. V. *educavit*, "hath nourished" (v. Dict.), and not in the sense of *eduxit*. In 31^{4} Mil. renders *pasces* V. *enutries*. Here Jer. *enutrivit*.

3 ἐπὶ τρίβους] *Along paths*, cf. 25^{5} 55^{11}, Judges 11^{37}, Sir. 2^{12}, Jer. 13^{16}, Ezek. 19^{9} (sound along the hills), Mt. 14^{29}.

ἐπὶ of rest has not acc. in Pss.; but (*a*) dat. (78^{58} τοῖς βουνοῖς | 102^{8} δώματι | 84^{11} σκηνώματι), or (*b*) oftener genitive (10^{18} τῆς γῆς | 36^{5} τῆς κοίτης | 72^{16} τῶν ὀρέων). [Ἐπὶ with accus. = over a surface (often to imply great extent) Hosea 9^{1} 10^{4} 12^{11} 4^{13}; (*along the tops*, to give an idea of multitude) Ezek. 34^{13} 39^{17}; or = dat. 1 Sam. 31^{8}.] Lev. 3^{5} the gen. and acc. with ἐπὶ are distinguished.

4 ἐν μέσῳ בגיא] i.e. בְּגוֹא (Aram. Dan. 3^{26} 4^{7}) Bä.

σκιᾶς θανάτου צַלְמָוֶת] as MT.

5 ἐξ ἐναντίας נגד] on analogy of ἐκ δεξιᾶς. In Exod. 14^{2} for לפני. In N.T. only Mk. 15^{39}, Tit. 2^{8}. V. *adversus*, PB. *against*.

τὸ ποτήριόν σου כוסי] Gk. crpt., or the י not written and pron. supplied. PsR. *poculum meum*, V. *calix meus*, but Horol. σου. Two words of *v* 6 are taken with this *v*.

XXIII 5 μεθύσκον רויה] 'making drunken, fig. as 65^{10}, Sir. 35 (32)^{13} 39^{22}, and in the passive Ps. 36^{9}.' *D.*

6 ὥs אך] as = אִיְּךָ (Aram.), so 73^{1}; (73^{18} איך = πῶs).

ὡs here is not the ordinary ὡs with superl. but as V. *Quam præclarus est.*

+ σου V., so PB. Thy *lovingkindness and mercy.*

τὸ κατοικεῖν με] i.e. שְׁבָתִי.

For the tenses of the Ps. v. p. xvii.

XXIV + τῆs μιᾶs σαββάτου. Five days of the week have Pss. allotted in LXX titles, only one in MT. For the supplying of the two missing v. the Pss. named.

Day.	Psalm.	Day.	Psalm.
1	24 (LXX)	[5	81]
2	48 (LXX)	6	93 (LXX)
[3	97]	7	92 (MT. and LXX)
4	94 (LXX)		

τῆs μιᾶs] cardinal for ordinal; cf. 94^{1} and Lat. use of *unus* in compound ordinals.

σαββάτου] in this sense in N.T. only Mk. 16^{9}, 1 Cor. 16^{2} (WH.); elsewhere *σαββάτων*.

+ πάντεs.

2 om. בי. So PsR. but V. *quia*, cf. 118^{10-12} 128^{2}.

4 ἐπὶ ματαίῳ, δόλῳ] W-M. III § 48 c, *d.*

+ τῷ πλησίον αὐτοῦ from 15^{4}, so V., PB.

5 + οὗτοs.

ἐλεημοσύνην צדקה] v. Driver on Dan. 4^{27} (Cambr. Bible), who adds, "צ acquired in the New Hebrew the sense of *alms*; and it is rendered by ἐλ. elsewhere in LXX. We have the same usage in Ecclus.: in $3^{14.30}$ 7^{10} 12^{3} 16^{14} 40^{17-24} the Hebr. has צ for ἐλ. (Notice also ἐλ. often in Tobit.) The earliest examples seem to be the LXX of Dt. 6^{25} 24^{13}. It is difficult to say when the usage began: I suppose that in the 4th and 3rd cent. B.C. almsgiving became gradually the practical form which צ took, and so the word gradually acquired that

meaning. I doubt whether צ׳ ever had the meaning *mercy*, except in so far as almsgiving was a species of mercy. But certainly ἐλ. can hardly mean *alms* in Ps. 24^{5} 33^{5} 35^{24} (א* but *al.* δικ.) 103^{6}; nor is it apparent why it has been adopted here as the rendering of צ׳. Ἔλ. is used for חסד in Gen. 47^{29} and several times in Proverbs as 3^{3} 14^{22} (doublet) 15^{27} (16^{6})." Cf. the altern. readings in Mt. 6^{1} ἐλεημοσύνην or δικαιοσύνην.

XXIV 6 + τοῦ θεοῦ] probably conjectural, so Bä.

7 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν] ἄρχων = ראשׁ Num. 1^{4} etc. Meaning is here subordinated to lit. translation; for a possess. of the 2nd pers. cannot properly go with a vocative (cf. Isai. 66^{5}, Oxf. ed.), "You (by which I mean) your leaders."

V. (treating LXX as orig.) *Portas principes vestras*, Rom. *p.* (*principes*) *v.*, Mil. *P. principis vestri* (cf. treatment of 58^{10}).

XXV 1 + ψαλμός.

3 διακενῆς ריקם] i.e. διὰ κενῆς πράξεως Bos. Suidas ἄνευ τινὸς προφάσεως. Διακ. = שָׁוְא (31^{7}); לָרִיק (Lev. 26^{16}). Hence an adj. διάκενος Num. 21^{5}.

ὑπομένοντες] PsR. and Missal *expectant*, V. *sustinent* (usual rendering of ὑπομένειν).

5 ἐπὶ τὴν ἀλήθειάν σου באמתך] *Along the path of thy truth*, v. 23^{3}.

καὶ σέ] Bä. sees here ואותך, supplying the missing ו.

6 μνήσθητι τῶν οἰκτιρμῶν σου καὶ τὰ ἐλέη σου] acc. and genitive coordinate; cf. *v* 7, 105^{5}.

μνησθῆναι as a rule takes the genitive, but it has the accusative 42^{5} (ταῦτα), 77^{6} (ἔτη αἰώνια) 119^{49} (τὸν λόγον σου), Exod. 20^{8}, Num. 11^{5}, Lam. 1^{9}, some dozen times; cf. ἔπλησαν with gen. and acc. 2 Chron. 16^{14}, and ἐπιλαθέσθαι c. gen. as a rule but acc. $119^{30.\,83.\,141.\,176}$, Isai. 65^{11}; v. 119^{30}.

B (alone) om. κύριε.

7 om. μου 2° B א p.m. | om. אתה. Horol. has both.

10 τοῖς ἐκζητοῦσι לנצרי] v. 12^{8}.

11 καὶ ἱλάσῃ וסלחת] rendered Exod. 34^{9} καὶ ἀφελεῖς σύ.

XXV 12 ἥρετίσατο יבחר] from αἱρετός, like *καθαρίζω, ῥαντίζω, συνετίζω, φοβερίζω, ἀσμενίζω* (intrans.), "to make a thing one's choice." Such words came into use through the same aim at distinct form and regular conjugation as made later Latin prefer frequentative verbs. Cf. Brachet's *Hist. Fr. Grammar*, where he complains of "the new development of old words, heavy ungraceful derivations, new growth of terminations, inundation of prefixes and suffixes," instancing the word *réglementer*.

14 κραταίωμα סור] associating with יסד *fundare*. Cf. 55^{15} Bä.

+ καὶ τὸ ὄνομα Κυρίου τῶν φοβουμένων αὐτόν] apply. a doublet; not in Mil. V.

16 μονογενής יחיד] v. 22^{21}.

21 ἄκακοι καὶ εὐθεῖς] i.e. תָּם וְיָשָׁר. Contrast 37^{37}.

ἐκολλῶντό μοι יצרוני] to suit context: or a meaning forced from a supposed connection with צור or צרר. v. 12^{8}.

+ κύριε at end, PsR. not V.

XXVI 2 πύρωσον צרפה] V. 12^{7} 17^{3} *igne examinare*; but sts. rendered by a word which would of itself convey a different idea, as here *ure*, 105^{19} *inflammavit*, 119^{140} *ignitum*.

3 εὐηρέστησα התהלכתי] so 35^{14} 56^{14} 116^{9} from Gen. $5^{22.24}$ etc. (generally ה' = *περιπατεῖν*); a paraphr. of התה where *with* or *before God* follows (*to walk with* implying *to be pleasing*), and then extended to cases where התה stands alone.

Hebr. $11^{5.6}$ has a reminiscence of the original in the *τὸν προσερχόμενον*, which in consistent fig. looks back to a *περιπατεῖν μετὰ τοῦ θεοῦ* rather than *εὐαρεστεῖν*. Cf. 1 Thess. 4^{1}, Ephes. $5^{8.10}$, 2 Cor. $5^{7.9}$, Coloss. 1^{10}.

4 μετὰ συνεδρίου ματαιότητος עם־מתי־שוא.

παρανομούντων נעלמים.

6 ἐν ἀθώοις בנקיון] (Gen. 24^{41}). As if an Aram. plur. in ין; so 73^{13}.

θυσιαστήριον מזבח] as regularly of Levitical altar. Βωμὸς is very rare in this sense, Num. 3^{10} (addn.), cf. Josh. 22^{19}.

XXVI 7 τοῦ ἀκοῦσαι] i.e. לְהַשְׁמִיעַ.

8 εὐπρέπειαν* מעון] i.e. נְעַם. The roots correspond 2 Sam. 1^{23} 23^{1}, Job 3^{11} (But 27^{4} נ = τερπνότητα, cf. 133^{1}). In 2 Sam. 15^{25} τ. εὐπρέπειαν αὐτοῦ = נוהו.

12 + γὰρ] not Mil. V., but Rom. *Pes* ENIM *meus.*

+ σε] involving voc. Κύριε with Mil., V.; so 89^{1} 102^{16} 111^{1} 115^{17} 138^{8}; cf. also 21^{10} 119^{57} 137^{1}. But Rom. here with MT *benedicam Dominum.*

XXVII 1 Transmitters of the Pss. have allowed themselves greater freedom in the titles than in the body of them. The Syriac Psalter is evidence of this, having discarded the traditional titles and supplied a new set of different character. The LXX MSS have (speaking generally) preserved the Masoretic entire, but add others of which a number may be at once weeded out as certainly not traditional. As an example I would give A's addition of David's name, sometimes with further formula, to the titles of Pss. 42—50 (exc. 44), other uncials joining in the case of two or three Pss., B alone quite clear of it throughout them. Though in some other cases (taking external evidence into account) there may be a doubt, e.g. in the mention of Jeremiah and Ezekiel in Ps. 65, there remain the main body of those ordinarily printed, which seem to be allowed by Swete as relatively original; and therefore except that they are not Masoretic, their testimony can only be put aside on internal evidence. The LXX titles (meaning by this something like Swete's list in his Introd. to O.T. p. 250) present thus with the Masoretic a body of testimony which *prima facie* and according to all external appearance would be of great value. In any case they are an unexplained phenomenon of interest, closely connected with the Pss.

* So in most edd. Swete εὐπρεπίαν (similarly ὠφελία, συγγενία) apparently lengthening the ă. Thumb speaks of ει=ι as not only Egyptian but specially early in Egypt.

Swete's list is here accepted as of original LXX titles, except for his mention of ψ. τῷ Δᾶδ (cod. A) added to Ps. 42; his list taking no account of the same in the following Pss. (v. supr.) where in most cases the addition partly or wholly displaces the MT. title. This fact, the removal of MT. titles, makes a clear distinction between these and other uncial additions; these are therefore here neglected as without traditional value. As are also slight alterations like the addition of ψαλμός, the position of Ἀλληλουιά, and the alteration in the title of Ps. 70.

Then for the rest.

(1) Titles of authorship. No author's name is added but David's; except 71 *Sons of Jonadab*; 138. 139 *Zechariah*; 146 (both parts). 147. 148 *Haggai and Zechariah.* It is maintained below that except David these are not named as authors.

In the first 2 books out of the 7 Pss. anonymous in MT. the LXX leave 3 anonymous—1. 2. 66; add David's name to 3—33. 43. 71; and assign the remaining one, 67, to David by reading לדוד for שיר.

Book III. The titles are already supplied with names, and none are added or altered by the Greek.

Book IV. has the most systematic addition; τῷ Δᾶδ is added throughout from 91 to 99 (except that in 92 MT. has it also); and to 104. But 100. 102. 105. 106 still remain anonymous.

In Book V, of the Graduals, MT. assigns names to 122. 124. 127. 131. 133; LXX so far from adding incline to omit, though the Uncials are divided in each case. To 137 τῷ Δᾶδ is added. From this point the name of Zacharias or those of Aggæus and Zach. are added in many cases by some or all MSS. Ps. 71 besides the τῷ Δᾶδ is said to belong to the sons of Jonadab and the first captives.

(2) For *occasions* (as it would seem) during D.'s life they add 27 πρὸ τοῦ χρισθῆναι | 97 ὅτε ἡ γῆ αὐτοῦ καθίσταται | 143 ὅτε αὐτὸν ὁ υἱὸς καταδιώκει | 144 πρὸς τὸν Γολιάδ.

Other occasions :—29 ἐξοδίου σκηνῆς | 76 πρὸς τὸν Ἀσσύριον | 80 ὑπὲρ τοῦ Ἀσσυρίου | 96 ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν [139 ἐν τῇ διασπορᾷ?].

(3) For the series of days of the week, v. 24^{1}; 38 + περὶ σαββάτου.

(4) A few of such expressions as occur in MT. 30 εἰς τὸ τέλος | 91. 93. 95 αἶνος ᾠδῆς or ᾠδή.

(5) The 2 enigmatical 31 ἐκστάσεως | 66 ἀναστάσεως.

It will be seen that these LXX additions to the titles are rare, except in Bk. IV. sporadic, and often very brief or obscure. On the other hand, though the MT. titles presented insurmountable difficulties, there is no attempt to supersede or displace them (if we except the variations of A etc. in the first part of Bk. II.).

πρὸ τοῦ χρισθῆναι] Rom. *priusquam ungeretur*, V. *pr. liniretur*.

It has been questioned to which of David's anointings this is supposed to refer. I have suggested (*D. in the Pss.*) that it refers to one at Jerusalem following on the first reception of the Ark there, and that it is a ritual rubric indicating that the anointing took place between the recital of this Ps. and the next (v. 28^{8}).

φωτισμός μου אורי] As having more reserve and reverence than φῶς.

2 τ. σάρκας μου בשׂרי] not, like αἵματα (*shed blood*), a Hebraism, though there is something parallel in the use (for the classical use v. L. & S.). The Plur. recurs in Ps. 78^{27} 79^{2} 119^{120}; v. Addit. Note.

ἠσθένησαν כשלו] so 9^{4} 31^{11} 64^{9} 105^{37} 107^{12} 109^{24} (18^{37} ἠσθ. = מעדו). Not in Pent. (Lev. 26^{37} כ' = ὑπερόψεται).

3 παρατάξηται] 140^{3}, Judg. $11^{12.27}$ B (frequent). Cf. also 144^{1}. Middle in neuter sense as often in words of familiar reflexive action, e.g. clothing and washing; so περιετέμετο Gen. 17^{25} $34^{17.22}$ (Oxf. ed. but no sign in the uncials of this

reading) | ἐπεσιτίσαντο καὶ ἡτοιμάσαντο Josh. $9^{10(4)}$ | βάπτισαι Acts 22^{16}.

XXVII 3 παρεμβολή] 78^{28} 106^{16}; all = מחנה.

ἐν ταύτῃ בזאת] for other exx. of Hebr. fem. v. *v* 4, 32^{6} 74^{18} 102^{19} 118^{23} (Mt. 21^{42}) $119^{50.56}$; and (?) 77^{11} 109^{27} 132^{6}.

4 + με (2^{o}).

ἐπισκέπτεσθαι בקר] so Lev. 13^{36}, Num. 16^{5}, 2 Esdr. 6^{1}, *examine by inspection*; but here *visit* must be intended, as often v. 8^{5}; (perh. sts. a confusion with פקד). So V., PB.

τὸν ναὸν αὐτοῦ בהכלו] v. 17^{9}.

5 ἐν σκηνῇ] so Aא, i.e. בְּסֻכָּה. The rest + αὐτοῦ as MT. + μου, so Mil. not Rom. nor V.

6 + ἰδού] so Mil. not V (*et nunc*) nor Rom. (*nunc autem*).

ὑψωσε ירום] i.e. ירים. V. *exaltavit*, PB. *shall lift up*.

ἐκύκλωσα סביבותי] i.e. = סָבַבְתִּי.

7 After ἐκέκραξα, + πρὸς σέ A, Rom. V., PB. not Mil. om. ו (1^{o}), so Latt. PB. Jer.

8 σοι לך] Latt. *Tibi*, SM. *de te*, PB. *of thee*.

ἐξεζήτησα בקשו] an easier sense is substituted.

9 μὴ ἐκκλίνῃς...ἀπὸ τ. δ. σ. עבדך.....אל־תט] the expression softened (Bä.). Cf. 7^{5}.

γενοῦ היית] i.e. הָיָה or the mood assimilated to context.

ὑπερίδῃς με תעזבני] Job 6^{14}.

10 ὅτι כי] SM. *quando*, PB. *when*.

11 νομοθέτησόν με הורני] As if the Hebr. were a denominative. Cf. 119^{120}.

12. 13 καὶ ἐψεύσατο ἀδικία ἑαυτῇ ויפח חמס : לולא] i.e. וַיָּפַח חָמָס לוֹ, interpreted from such an association as in Prov. 6^{19} $14^{5.25}$ $19^{5.9}$ (Bä.). Or some confusion with פתה. SM. *Loquens injuriam*, PB. *Such as speak wrong*.

14 ὑπόμενον] Aor. imper. freq. in N.T.; Mt. 10^{11} 26^{38}, Mk. 14^{34}, Luke 24^{29}, John $15^{4.9}$, Acts 16^{15}.

Note on Σάρκες.

σὰρξ is used in the plural about 70 times in the LXX;—

A. Of flesh viewed as far as possible only as material, and apart both from personality and from system. Hence opposed to ψυχή Is. 10^{18}. Frequently of slain flesh Zeph. 1^{17}, Ez. 32^{5}; consumed by animals Gen. 40^{19}, 2 K. 9^{36}, 1 Sam. 17^{44}; by cannibals Lev. 26^{29}, Jer. 19^{9}, Wisd. 12^{5}; by enemies and oppressors (fig.) Job 19^{22}, Mic. $3^{2.3}$; or otherwise Isai. 10^{18} 49^{26}; by fire etc. Wisd. 19^{21}, Judith 16^{17}; by disease Num. 12^{12}, Job. 2^{5} 19^{20} 33^{21}, 2 Macc. 9^{9}; by self Eccl. 4^{5}. Exposed to other injury;—tattooing Lev. 21^{5}; torture Judges 8^{7} and 4 Macc. (7 times); mental anxiety Sir. 34 (31)[1]; work in heat 38^{8}; God's judgment 14^{12}; sin Prov. 5^{11}; in spiritual figure Ps. 119^{120}.

Restored from injured condition, from disease 33^{25}; from death Ez. $37^{6.8}$. Of healthy human flesh Prov. 3^{22}, Dan. Θ 1^{15}.

Of living animal flesh Gen. 41^{2} etc., Job $41^{14(15)}$.

Contemptuously Gen. 6^{3}, Isai. 31^{3}, Ez. 23^{20}: so Ezek. 44^{7} of merely material sacrifice; Sir. 25^{26}, the union was never more than a physical one.

B. Personal plural, of blood relations Lev. 25^{49}, 2 Sam. 5^{1} 19^{12} (contrast following verse), 1 Chr. 11^{1}.

[The use in Job stands perhaps rather apart. σὰρξ sing. occurs only once, 34^{15} = human race. The plur. (besides the above) is found in 4^{15} 6^{12} 13^{14} 14^{22} 21^{6}. The whole trial of Job and consequent tone of the book is of a kind to contrast inner spirit with physical conditions.

בְּשָׂר = βροτός 10^{4}; κρέα 10^{11}; σῶμα 7^{5}; 12^{10} omitted; 19^{26} evaded.]

XXVIII 1 ὁ θεός μου צורי] v. 19^{15}.

ἐπ' ἐμοί ממני (bis)] All but B ἀπ' ἐμοῦ.

μήποτε παρασιωπήσῃς ἐπ' ἐ.] Rom. om.; Mil. *ne unquam sileas a me*; V. *ne quando taceas a me.*

XXVIII 1 μήπ. παρ....καὶ ὁμοιωθήσομαι v. 2^{12}.

2 δέεσθαι] Veitch quotes δέει pres. mid. from Aristoph., δέεται δέεσθαι κ.τ.λ. from Xenophon; δέεις (act.) Isocr. So Luke 8^{28} ἐδέετο | Sir. 43^{19} $28^{11(13)}$, χέει Dt. $15^{8.10}$.

ναόν דביר] V. *templum*. PB. by a sort of doublet *the* MERCY SEAT *of thy holy* TEMPLE.

3 τὴν ψυχήν μου נַפְשִׁי] from 26^{9}. But Latt. with א as MT.

συνελκ.] Mil. V. now *trahas*; Sarum Brev. and Rom. *tradas* perhaps from 140^{9}. | + μὴ συναπολέσῃς με V., PB.

5 εἰς אֶל] contrast 33^{15}. | καθελεῖς...οἰκοδομήσεις יהרסם...יבנם.

οὐ μὴ οἰκοδομήσεις] οὐ μὴ takes in the Pss. the pres. subj. of δύναμαι, otherwise aor. subj. except a few times future ind. 34^{23} 59^{14}.

7 κ. ἀνέθαλεν ויעלו] intrans.; perhaps only a paraphrase.

Ἀναθάλλω is intrans. in the 2nd Aor. Hos. 8^{9}, Wisd. 4^{4}, Sir. 46^{20} (and the ‖ 49^{10}); in the present it is transitive Ezek. 17^{24}, Sir. 1^{18} 11^{22} 50^{10} (v. also Veitch). This is in favour of taking it in Phil. 4^{10} as intransitive.

ἡ σάρξ μου καὶ ἐκ τοῦ θελήματός μου לבי ומשׁשׁרי] These Hebrew words seem partly to have changed places, as if the translators had בְּשָׂרִי וּמִלִּבִּי (Hitz. Bä.).

8 τοῦ λαοῦ αὐτοῦ לְמוֹ] i.e. לְעַמּוֹ.

τῶν σωτηρίων] PsR. *salutarium*, V. (? -ιῶν) *salvationum* (Obad. [17], Hab. 3^{8}).

9 ποίμανον] PB. psalms *feed*, Te Deum (through Latin *Et rege eos*) *Govern*.

ἔπαρον] not a very common use. Cf. 8^{2} 47^{10}, Lam. 4^{2}, Esd. B 7^{28}. It sts. implies pride (Prov. 3^{5}, 2 Cor. 10^{5} 11^{20}). In N.T. exc. above and Acts 27^{40} (τὸν ἀρτέμονα), only of bodily members and voice, as Mt. 17^{8}, Lk. 21^{28}, Jn. 13^{18}, Acts 1^{9} 2^{14}, 1 Tim. 2^{8}.

XXIX 1 + ἐξοδίου σκηνῆς] obscure. The unexplained genitive recurs in titles 31 ἐκστάσεως, 66 ἀναστάσεως (additions); and as rendering MT. ᾠδῆς = שִׁיר 75, (and T 76), and συνέσεως = מַשְׂכִּיל, without preposition in the original.

If ἐξοδίου is read, it may be taken from ἐξόδιον = עצרת, the last day of the feast of tabernacles (Lev. 23^{36}), and understood to appropriate the use of the Ps. to that day (סוּכָּה is in post-biblical Hebr. the name of the Feast of Tabernacles, Bä.). There seems no other evidence of this Ps. being then used; nor of the mention of any days in the Titles except the days of the week. Ἐξόδιον might possibly also = ἔξοδος; or a hymn used in an ἔξοδος*. Or ἐξόδου (TU) may be read (-δίου having arisen from a mistaken view of *σκηνῆς* as above) with the meaning "On the going forth of (i.e. from) the Tabernacle" at the end of the service of Anointing the King (I have suggested) in which the seven Pss. 23—29 were used; performed very soon after the Ark was first brought to Jerusalem. Rom. V. *In consummatione tabernaculi*†, where perhaps *cons.* is meant to represent עצרת.

XXIX 1 + ἐνέγκατε τῷ κυρίῳ υἱοὶς κριῶν. V., PB. A doublet taking אלים = אילים. Cf. 89^{7}.

τιμὴν עז] v. 8^{3}.

ἐνέγκατε] It is only colloquially that *φέρε, φέρετε* take the place of the aor. imp., W-M. § 43^{4}.

2 δόξαν ὀνόματι αὐτοῦ כבוד שמו] for a different turn in this rendering v. 66^{2}; cf. 51^{19}, Gen. 49^{20}.

ἐν αὐλῇ בהדרת] a guess founded on some similarity to חָצֵר or perhaps חֶדֶר (inner chamber).

The three lines of 96 which are parallel to these, viz.: 7^{b} 8^{a} 9^{a}, are verbatim the same Hebr. and Greek.

6 καὶ λεπτυνεῖ αὐτάς וירקידם] i.e. וַיַּרְקִדֵם; v. 2 Sam. 22^{47}. Cf. Exod. 32^{20} to which *τὸν μόσχον* will then allude (Bä.).

* Cf. *εἰσόδιον* in Lit. S. Mark (Great Entrance). Renaudot ap. Hammond (*Litt. E. and W.*); *εἰσόδ.* "nisi subintelligenda est vox hymnus aut alia similis idem est ac *εἴσοδος* sive magnus ut Græci vocant introitus."

† "Consummatio tabernaculi finis mundi est, in quo offerunt Deo filii Dei filios arietum. Filii arietum agni sunt qui ponuntur ad dexteram" (Arnobius Min.).

XXIX 6 **τὸν Λίβανον** in loose apposition to **αὐτάς**; but Latt. *vitulum Libani.*

ὁ ἠγαπημένος ישרון] i.e. יְשֻׁרוּן: see Dt. 32^{15} $33^{5.26}$, Isai. 44^{2}.

μονοκερώτων ראמים] v. 22^{22}. Rom. *unicornuorum*, Mil. V. *unicornium.*

"Nam et ipse dilectus et unicus patri exinanivit se nobilitate sua et factus est homo sicut filius Iudæorum ignorantium justitiam Dei et superbe jactantium tanquam singulare justitiam suam." August.

7 A has **φλόγαν** here; so א **εἰκόναν** 73^{20}, **διπλοίδαν** 109^{29}, **κοιλάδαν** Joel 3^{2}, R **χεῖραν** 74^{11}.

9 **καταρτιζομένου** יחולל] Either a technical term of mæeutics, ("Ad plenum et perfectum partum producere," Schleusner); or, Schl. suggests from 18^{34}, it may mean "Qui confirmat pedibus velocitatem et firmitatem tribuit." חולל then will have been = *make strong*, v. J. & L. ad Ps. 10^{5}.

καταρτίζ. Mid. in LXX; act. and pass. N.T. and classical; mostly confined to Pss. in LXX, with various originals;— 8^{3} יסדת | 68^{10} 74^{16} 80^{16} 89^{36} √כון | 40^{7} כרית | 11^{3} השתות | 17^{5} תמוך | 18^{34} משוה | 68^{29} פעלת.

10 **τὸν κατακλυσμόν** למבול] ל as = את, v. 17^{4}.

κατοικιεῖ ישב] i.e. יֹשִׁיב; or Gk. crpt. for **κατοικεῖ**. PsR. *inhabitat*, V. *inhabitare facit.*

κατοικίζειν in Pss. always = הושיב; it has the place as obj. in 93^{1}, Isai. 54^{3}, Jer. 6^{8} 17^{25}, Ezek. 36^{33} 38^{12}; in the other occurrences of it in the Pss. (4^{9} 68^{7} 107^{36} 113^{9}) and more often the inhabitant is the obj. Apolinarius agrees with PsR. giving a curious interpretation of **κατακλ.**:

Ναιετάει Βασιλεὺς ἀρετὰς κρουνηδὸν ἰούσας.

XXX 1 + **εἰς τὸ τέλος** BRU.

ἐγκαινισμοῦ חנכת] Num. 7^{10} (cf. 7^{88}).

2 **ὑπέλαβές με** דליתני] V. *suscepisti.* Cf. Acts 1^{9}. This use of **ὑπέλ.**, though quite different from that of 17^{12}, may have been suggested by the resemblance of דל to דמ.

XXX 6 ὀργή רגע] v. 4^{5}.

τὸ ἑσπέρας, εἰς τὸ πρωί] v. 46^{6}.

7 ἐν τῇ εὐθηνίᾳ μου בשלוי] so 122^{7} (cf. Job 21^{23}, Dan. Θ 4^{1} $11^{21.24}$); εὐθηνεῖν 128^{3} (פרה), 123^{4} (שׁאננים), Dan. O 4^{1} (רענן).

8 παράσχου העמרתה] Gk. crpt. for the common παρέσχου (Horol.).

τῷ κάλλει μου להדרי] i.e. לַהֲדָרִי.

Latt. + *a me*; PB. *from me*; not LXX.

9 πρὸς τὸν θεόν μου אל־יי] The parallel of 104^{33} 146^{2}. V. *Ad Deum meum*; hence PB. *to* MY *Lord*.

11 ἤκουσεν, ἠλέησέν με, ἐγενήθη] i.e. שָׁמַע, חַנֵּנִי, הָיָה.

12 εἰς χαράν למחול.

τὸν σάκκον μου שׁקי] Stuff made of haircloth, sackcloth; hence through Gk. and Lat. the Engl. *sack*. "A borrowed word in Hebr. and prob. of Egyptian origin. Cf. Coptic *sok*. This remarkable word has travelled everywhere, together (as I suppose) with the history of Joseph." Skeat, s.v.

περιέζωσάς με εὐφροσύνην] v. 21^{3}.

13 ἡ δόξα μου כבוד] i.e. כְּבוֹדִי(י). Cf. 16^{9} 57^{9} 108^{2}.

PB. follows SM. *decantabit tibi* (*bonus quisque*).

κατανυγῶ ידם] the subj. being equiv. to the 1st person. v. 4^{5}.

XXXI 1 + ἐκστάσεως. "A song springing from the outward and inward conflict (LXX ἐκστάσεως probably by a combination of *v* 23 ἐν ἐκστάσει בחפזי with 1 Sam. xxiii 26 [נָחְפָּז = σκεπαζόμενος LXX]) of the time of Saul." Delitzsch. Hesych. explains φρενὸς ἔκστασις by ὃ εἰς ἑαυτὸν μὴ ὤν (e.g. Gen. 2^{21}); Suidas θαυμασμὸς καὶ ἀλλοίωσις. Ἔκστ. represents such words as חרדה (Gen. 27^{33}) | מהומה 2 Chron. 15^{5} | פחד 1 Sam. 11^{7} | שמה Jerem. 5^{30}.

Del.'s explanation seems the only one available, but it is not satisfactory, as neither MT. nor LXX titles (except of 102) speak of the Psalmist's feelings.

2 + καὶ ἐξελοῦ με from 71^{2}. PsR. *et eripe me*; not V.

XXXI 4 καὶ διαθρέψεις με ותנהלני] v. 23[2].

6 παραθήσομαι אפקיד] Lev. 6[4].

7 ἐμίσησας] i.e. שָׂנֵאתָ for תּ—. V. *odisti*.

τοὺς διαφυλάσσοντας השמרים] Dt. 7[12], Hos. 12[13], Prov. 6[24] (שׁמר); Dt. 32[10] (נצר); Lev. 19[20] (נֶחֱרָפֶת); Wisd. 10[12]. Διαφ., as compared with φ., emphasises the thought of duration.

8 ἐφείδες A] Cf. 112[8] אT ἐφίδῃ | 119[43.49] AT ἐφήλπισα.

ἔσωσας ἐκ ידעת ב] probably a paraphrase.

9 ἐν εὐρυχώρῳ במרחב] (118[5] ׳במ = εἰς πλατυσμόν). εὐρύχ. recurs 104[25], Hos. 4[16], Mt. 7[13].

The simple εὖρος (ends of Exodus and Ezekiel, Judith 7[3], Job 11[9] 38[18]), and εὐρὺς (3 times in Exod. 38) are used in LXX in statistics of dimension but not for absolute breadth. √πλατὺς is used more generally.

εὐρύχωρος and πλατεῖα (of absol. breadth) are altern. readings, Judges 18[10]. "Εὐρὺς freq. in all poets exc. Attic, who hardly use it save in lyrics...nor is it common in prose." L. & S.

11 ἠσθένησε כשל] v. 27[2].

ἐν πτωχείᾳ בעוני] i.e. בְּעָנְיִי.

12 παρὰ πάντας τ. ἐ. ׳מכל־צ] i.e. *more than all*, a grammatical though not probable rendg. The prepn. has met with various treatment. Rom. V. *super omnes*. Mil. *Præ omnibus*. Jer. *apud omnes*. PB., AV. *among all*. Par. Psr. *Because of*; and so Syriac, attaching the words to previous verse.

Αἶσχος ὑπὲρ πάντας γενόμην περιώσιον ἐχθρούς. Apolin.

14 παροικούντων מגור] i.e. גָּרִם referred to גור *sojourn*; the adjacent words explaining the מ; cf. 34[5] 120[5] (παροικία) | 56[7] 61[5] (παροικεῖν) | Jerem. 20[3.4] (μέτοικον, -ίαν).

16 οἱ κλῆροί μου עתתי] Gk. crpt. for καιροί. Rom. (with Roman and Sar. Missals) *tempora mea* (cf. 4[8] 26[12]); Mil. and V. *sortes meæ*.

17 ἐπίφανον τὸ πρόσωπόν σου האירה פניך] the rendering of Num. 6[25], cf. Ps. 67[2].

18 καταχθείησαν ידמו] v. 4[5].

XXXI 18 εἰς ᾅδου] v. 9^{18}.

19 ἄλαλα תאלמנה] *dumb*, 38^{14} (אִלֵּם), Mk. 7^{37} $9^{17.25}$ only. (κωφός = *deaf and dumb.*)

20 ὡς πολὺ τὸ πλῆθος מה רב. | + Κύριε.

ἐξειργάσω פעלת] as 7^{14}.

21 ἀπὸ ἀντιλογίας מריב] as Dt. 1^{12}.

22 εὐλογητός, generally of the Lord (but v. Judges 17^{2}, Gen. 12^{2} 24^{31} (Oxf. text)); εὐλογημένος, of God or men.

לי] om. A preposition with pronoun is often omitted when the sense is clear without, or where it is absorbed in another expression with pron. 17^{9} 19^{5} 36^{3} 58^{8} 64^{9} 105^{28} 106^{45} [106^{34} 114^{5} א p.m.] 110^{3} 120^{6} 123^{4} 127^{1} 144^{2} 145^{15}. Or perhaps they read לו lost in the αὐτοῦ.

περιοχῆς מצור] Both the Heb. and the Greek are ambiguous: see on 60^{11}. PsR. *circumstantiæ*, V. *munita*.

23 ἐκστάσει] v. *v* 1. PsR. *pavore*, V. *excessu mentis*; cf. 68^{28}.

ἀπέρριμμαι ננרזתי] V., PB. Aπορρ. renders נדע Zech. $11^{10.14}$. Or possibly ננרז is here understood as ננרשתי, cf. Mic. 2^{9} (Jon. 2^{5} ἀπῶσμαι, which Lam. 3^{54} = נגזרתי).

ἄρα here and $7^{5.6}$ without original | 58^{2} אלם | $58^{12.12}$ 73^{13} 139^{11} אך | $124^{2.3.4}$ אזי | cf. Gen. $18^{3.13}$ 20^{11}, Num. 22^{11}.

διὰ τοῦτο אכן] as if = לכן 73^{10}; so 66^{19}.

+ Κύριε BR. not Ch. Texts.

24 + ὅτι V., PB., AV.

ἀληθείας אמונים] altern. meaning.

ἐκζητεῖ נצר] v. 12^{8}.

τοῖς περισσῶς π.] Taking (not possibly) על־יתר c. sqq., to avoid imputing excess to God. PsR. *retribuet his* (Mil. *iis*) *qui abundanter faciunt superbiam.* V. *retr. abundanter facientibus sup.*

XXXII 2 οὗ] al. ᾧ. Latt. *cui.*

ἐν τῷ στόματι αὐτοῦ ברוחו] v. Isai. 53^{9}, 1 Pet. 2^{22}, Rev. 14^{5}. PsR. *in ore ejus*, V. *in spiritu ejus.* It is said however to

come from Symmachus who Eccl. 7^{9} has διὰ λόγων σου for ברוחך*.

XXXII 3 ἀπὸ τ. κρ. בּוּשׁ.

4 (ἐστράφην) εἰς ταλαιπωρίαν] i.e. לְשֶׁדִּי (נֶהְפַּךְ) from שׁוּד (Bä.) v. 17^{9}.

ἐν τῷ ἐμπαγῆναι ἄκανθαν בחרבוני קוץ] The first word they take as vb. or subst. of Arabic root; for the second they read קוּץ.

A followed by Horol. and PsR. inserts μοι before ἀκ. (*al.* μου, με).

5 ἐξαγορεύσω אודה] The usual word for confession of sin in LXX, generally rendering התודה; not found in N.T. nor in this sense classical. It stands for התו Lev. 5^{5} 16^{21} 26^{40}, Num. 5^{7}, 2 Esdr. 10^{1}, Neh. 1^{6} $9^{2.3}$, Dan. Θ 9^{20}; is used otherwise Job 31^{34}, 1 Kings 8^{31}, Bar. 1^{14} | Symm. Proverbs 28^{13}. (In 2 Esdr. 10^{1} B has προσηγόρευσεν.) Ἐξομολογ. (including ὁμολ.) may have been avoided as already appropriated in the formula 136^{1} to another use. v. 6^{6}. Here Rom. *pronuntiabo*, Mil. *eloquar*, V. *confitebor*.

κατ' ἐμοῦ] i.e. עָלַי.

τ. καρδίας μ. חטאתי] Gk. crpt. for ἁμαρτίας; or to avoid tautology (cf. 46^{5}). PsR. *cordis*, V. *peccati*.

6 εὑθέτῳ מצא] paraphr. Sus. 15, Lk. 9^{62} 14^{35}, Hebr. 6^{7} (the context in N.T. use has always reference to rejection for non-use of privilege); ἀνεύθετος Acts 27^{12}.

7 τῆς περιεχούσης με] i.e. תְּצָרֵנִי (taking צר as fem.) from צוּר *besiege*; cf. 31^{22} and v. 12^{8}.

τὸ ἀγαλλίαμά μου λύτρωσαί με רני פלט] i.e. רָנִּי, with פַּלֵּט as Piel imperative.

ἀπὸ τῶν κυκλωσάντων με תסובבני] 'I should not try to define what the LXX read too precisely: מ for ת, and then something from √סבב; perh. מִסּוֹבְבֵי, or מְסוֹבְבֵנִי (impossible really), taken

* "Allein nach Hi. bei Field und Cod. 264 gehört diese Übersetzung Σ an, der auch Kohel. 7^{9} בר' frei mit δ. λ. σ. übersetzt." Bä.

to = *ἀπὸ τ. κ. με*; or possibly מִפְּבָנֵי (though without analogy) which would explain the aorist. There are many similar cases in which we can see the root which the LXX had in mind, but cannot say exactly what derivative of it they thought of.' *D.* For *ἀπὸ* v. 7[9].

XXXII 8 *ἐπιστηριῶ* אִיעֲצָה] cf. Prov. 16[30] עֹצֶה עֵינָיו *στηρίζων ὀφθαλμοὺς αὐτοῦ* Bä. Perh. associating אי with עצם. *Στηριῶ τοὺς ὀφθ. μου* is used Amos 9[4], Jerem. 24[6] for וְיַשְׂכֹּתִי עֵינַי.

9 *μὴ γίνεσθε*] *γίνου, γίνεσθε* are very much more common in O. and N.T. with or without *μὴ* than the aorist, or than *ἴσθι* (*ἔστε* is not found); and express actuation of character by circumstances, not (as a rule) inward change of it; e.g. St John 20[27] *μὴ γίνου ἄπιστος ἀλλὰ πιστός*: or in the 3rd p. (to which the above statement of use does not apply) *γινέσθω δὲ ὁ θεὸς ἀληθής*.

κημῷ רסן] K. = *nassa*, a wicker trap for fish (Dict. Ant.). Hence, a *muzzle for biters* (L. & S.). Ezek. 19[9] = סוגר.

τὰς σιαγόνας αὐτῶν עֶדְיָו] Prob. a guess to suit the context; but v. 103[5]. Apolin. *ξυνέαξον*.

ἄγξαι לִבְלוֹם] Hesych. takes *ἄγξαι* as infin. (= *χαλινῶσαι*) which it probably is, but Mil. V. *constringe*. The infin. with *τὰς σιαγ.* as object is a mechanical rendering; cf. 34[13]. Τοῦ would have been expected here with infin., but its omission is common enough. MSS, not knowing what to make of the word, have *ἄγξῃς, ἄγξ(ε)ις, ἄγξαις*.

τῶν μὴ ἐγγιζόντων בל קרוב] i.e. בַּל־קָרֵב; sing. by plur. as *αὐτῶν* above; cf. 55[19].

XXXIII 1 + *τῷ Δανείδ*.

2 *κιθάρᾳ* כנור] Gen. 31[27]. The word itself in the form *κινύρα* is also used in Samuel, Maccabees, Nehemiah. *Κιθ.* also = נבל Ps. 81[2].

ψαλτηρίῳ δεκαχόρδῳ נבל עשור] The LXX probably do not intend accurate distinction of instruments. *ψ.* = כנור Gen. 4[21].

3 Latt. + *ei* (2[0]), PB. *to him*; following א[c.a.] and other MSS.

XXXIII 5 ἐλεημοσύνην צדקה] v. 24^{5}.

6 ἐστερεώθησαν נעשׂו] seems interchanged with the ἐκτίσθησαν ויעמד of v. 9; cf. $8^{3.4}$.

7 ἀσκόν נד] i.e. נאד, so 78^{13}.

8 σαλευθήτωσαν יגורו] careless rendering (22^{24} correctly φοβηθήτωσαν).

9 ἐκτίσθ. v. on *v* 6.

10 διασκεδάζει הפיר] διασκ. in LXX mostly = √פור or פרר; *to disannul, treat as void*, esp. covenant or law as Gen. 17^{14}. Frequent in nearly all parts. The idea of scattering is very rarely required in it; but v. Exod. $32^{25.25}$ פרע | Job 38^{24} פוץ | Wisd. 2^{4}; v. also 2 Chr. 16^{3}, Job A 24^{17}, Eccl. 12^{5}, Isai. $9^{3.10}$. Not found in N.T. The usual word for *scatter* is διασκορπίζειν.

+ καὶ ἀθετεῖ βουλὰς ἀρχόντων] V., PB.; an ancient doublet (Bä.).

14 ἐξ ἑτοίμου κατοικητηρίου αὐτοῦ ממכון שׁבתו] Ex. 15^{17} εἰς ἕτ. κατ. σου לְשִׁבְתְּךָ; cf. 1 K. 8^{13} etc. and Ps. 10^{17}. מכ is apply. confused with נָכוֹן 57^{8}, etc. and by hendiadys the former noun is turned into an adjective.

15 κατὰ μόνας יחד] i.e. יָחֵד, which would however not be so applied. K. μ. Mk. 4^{10}, Lk. 9^{18} and classical.

17 σωθήσεται] i.e. יִמָּלֵט.

19 διαθρέψαι αὐ. לחיותם] Gen. 7^{3}, etc.

20 ὑπομένει τῷ Κυρίῳ יי חכתה] Hebraism; cf. 56^{7}, 2 K. 6^{33}, Lam. 3^{24}, Job 20^{26}.

+ ὅτι V., PB.

XXXIV 1 τὸ πρόσωπον αὐτοῦ טעמו.

καὶ ἀπέλυσεν ויגרשׁהו.

3 ἐπαινεσθήσεται התהלל] Aram. reflexive as passive, Bä.

5 τῶν παροικιῶν μου מגורתי] altern. root, v. 31^{14}; taken no doubt to refer to the title of the Ps. *Al.* with Horol. θλίψεων, cf. *vv* 18. 20; Latt. *tribulationibus.*

6 προσέλθατε] i.e. הַבִּיטוּ; but as to the Invisible.

XXXIV 6 φωτίσθητε] i.e. נַהֲרוּ. The MT. pointing as perfects is necessitated by their reading פניהם (Bä.). LXX however in last line do not distinguish אל from לא.

τὰ πρόσωπα ὑμῶν פניהם] i.e. כֶּם.

7 + αὐτοῦ V., PB., AV.

8 παρεμβαλεῖ חנה] The ordinary rendering, Gen. 33^{18}, Ex. 14^{9}. But V. (referring to the derivation of the Gk.) *immittet*, cf. Sir. 11^{8} (Ps. 40^{6} ἐνέβαλεν, Rom., V. *immisit*, Mil. *misit*).

10 + πάντες.

ὑστέρημα] absol. of want of necessities of life, Lk. 21^{4}; cf. for cogns. Mk. 12^{44}, Lk. 15^{14}, Phil. $4^{11.12}$, Hebr. 11^{37}.

11 πλούσιοι כפירים] v. 10^{8}, and cf. the contrast of πλουτεῖν and πεινῆν in the Magnificat.

+ διάψαλμα.

13 ὁ θέλων ζωήν] v. 22^{9}.

ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθάς אהב ימים לראות טוב] cf. 32^{9}; obj. before infin. as sts. in Aramaic (Dan. $2^{16.18}$ 4^{15} $5^{8.15}$); טוב as adverbial, but paraphrased by adj. in agreement. So PB.

BU only, with 1 Pet. 3^{10} (TR. WH.), have ἰδ. ἡμ. ἀγ. Horol. V. with most MSS and a few of Pet. *l.c.* ἡμ. ἰδ. ἀγ. PsR. *cupit videre dies bonos.* St Peter who (allowing for accommodation) does on the whole follow the LXX closely in this passage, diverges only here, reading ἀγαπᾶν καὶ for ἀγαπῶν. Can the ptcp. have been written ἀγαπᾶν (v. 14^{3}), and then it being taken for inf. καὶ inserted?

14 παῦσον נצר] v. 12^{8} | τοῦ μὴ λ. מֵרַע] v. 8^{3}.

16 + ὅτι.

18 + οἱ δικαιοί V. SM. PB. AV. Either (1) οἱ δ. is supplied in translation as AV., or (2) צדיקים lost after צעקו, or (3) (v. *Par. Psr.*) *vv* 16 and 17 transposed.

συντετριμμένοις τὴν καρδίαν] (al. τῇ καρδίᾳ, cf. Isai. 61^{1}), accus. as Isai. 36^{22} ἐσχισμένοι τοὺς χιτῶνας | Job 17^{9} καθαρὸς χεῖρας (al. χερσί) | Gen. 41^{40} τὸν θρόνον ὑπερέξω σου ἐγώ (*Quoad thronum major te ero.* Biel) | 1 Tim. 6^{5} διεφθαρμένων τὸν νοῦν.

XXXIV 18 τ. ταπεινοὺς τῷ πνεύματι] W-M. III § 31. 6 a.

20. 21 There is an uncertainty to which verse Κύριος belongs. The Church texts have it with both, αὐτοὺς ὁ Κύριος, (21) φυλάσσει Κύριος.

22 θάνατος] i.e. תְּמוּתַת with רעה as adjective.

22. 23 πλημμελήσουσι יאשמו] Lev. 4^{13} 5^{19}.

XXXV 1 Δίκασον ריבה] so 43^{1} 74^{22}. The usual rendering exc. in Samuel, where δ. = שפט.

Δ. *act.* of a judge 35^{1}, 1 Sam. $7^{6.15-17}$ $8^{5.6.20}$ 12^{7} $24^{13.16}$, 1 Esdr. 8^{23}, Wisd. 2^{19}, Bar. 2^{1}; with accus. of the parties generally (Wisd. τὴν ἀνεξικακίαν αὐτοῦ); of the faulty party Ps. 35^{1}; ἀναμέσον with the two parties 1 S. 24^{13}; dat. of the innocent party 1 S. 24^{16}. Δ. is used of adopting one side in the other passages of the Pss. and Lam. 3^{58}, with acc. of the cause. Δικάζεσθαι *mid.* means *to go to law* Judges $6^{31.32}$, Sir. 8^{14}, Hos. 4^{4}, Mic. 7^{2} (יארבו), Jer. 15^{10}; with dat. = on behalf of (a person); μετά του i.e. the opponent. Sir. 8^{14}.

τοὺς ἀδικοῦντας יריבי] general sense.

πολέμησον with acc. as Exod. 17^{8}, 1 M. $11^{41.50}$, 4 M. 4^{21}, etc.

2 ὅπλου מגן] v. 5^{13}.

θυρεός צנה] V. *scutum.* As if oblong like a door; the word was used first apparently in Polybius' time.

3 ἔκχεον הרק] Eccl. 11^{3}, Ezek. 12^{14} (AQ). The same Hebr. Jerem. 48 $(31)^{11}$ ἐγχέω | Zech. 4^{12} ἐπιχέω.

ῥομφαίαν חנית] Ezek. 12^{14} has ῥομφ. ἐκχέω (B ἐκκενώσω) (cf. Ez. $5^{2.12}$) for חרב אריק (in Ex. 15^{9}, Lev. 26^{33} LXX paraphrase). LXX may then have read חרב; but more probably rejected more exact readings of חנית on the ground of poetical form or of associations, δόρυ (the general rendering) γαῖσος (Josh.) λόγχη (Judges and Job) ζιβύνη (Isai. and Jerem.) σειρόμαστος (2 K. 11^{10}). Possibly ῥομφ. here = *spear*, v. 9^{7}. חנ is rendered ὅπλον 46^{10} 57^{5}, Nah. 3^{3}, Hab. 3^{11}, but ὅ. has been occupied *v 2* by מגן.

V. *effunde frameam.*

XXXV 3 καὶ σύγκλεισον וסגר] "All versions differ from MT. in taking ס as an imperative" (Bä.). MT. by punctuation couples it with חנית as (*spear and*) *lance.*

5 χνοῦς מץ] χοῦς seems to be the common reading though without support in uncials V., SM. *pulvis*, PB. *dust.* v. 1^{4}.

+ αὐτούς] V., PB., AV.

7 δωρεάν חנם] *As a gift, for nothing* (modern English *gratuitously*), imitated in V. *gratis.*

διαφθοράν שׁחת] v. 9^{16}; so PB. paraphrasing "*To destroy me.*" August. reads *Quoniam gratis absconderunt mihi muscipulæ suæ corruptionem.*

ὠνείδισαν חפרו] giving the Kal a transitive sense, or confounding with חֵרְפוּ.

8 ἡ θήρα רשׁתו] Possessive absorbed in rel. clause. παγὶς the usual rendering of ר is taken before and after in the *v* for שׁואה; *θήρα* here must = *trap*, the only other instance being in Rom. 11^{9}; unless so in Prov. 11^{8} ἐκ *θήρας* = מְצָרָה. V. *captio.*

10 + χειρός] cf. 72^{12} BR.

στερεωτέρων αὐτοῦ] V. *fortiorum ejus.*

11—14. The imperfects seem meant to help present a picture. So *v* 20.

13 ἐν τῷ αὐτοὺς παρενοχλεῖν μοι] i.e. בְּחָלָתָם; *μοι* supplied. Παρεν. with dat. as 1 Sam. 28^{15} (με A), Mic. 6^{3} (for הֶלְאָה), Dan. O $6^{18.23}$, Acts 15^{9}. Or possibly Gk. crpt. for ἐν τῷ αὐτοὺς ἐνοχλεῖσθαι. ἐνοχλ. (not παρενοχλ.*) is used of ill health as Gen. 48^{1}, 1 Sam. 19^{14}, Mal. 1^{13}; cf. ὀχλούμενοι of possessed Lk. 6^{18}. Beil quotes Herodian and Diod. Sic. for the same sense of ἐνοχ. V. *cum mihi molesti essent.*

14 ἡμέτερον לי | εὑηρέστουν התהלכתי] v. 26^{3}.

+ οὕτως (bis) | ὡς πενθῶν] i.e. כְּאֵבֶל.

* But Theodotion and the Quinta here ἐν τῷ αὐτοὺς παρενοχλεῖσθαι. (Quoted by Bä.)

XXXV 14 καὶ אַף] i.e. גַּם.

ὡς πλησίον ὡς ἀδελφὸν ἡμέτερον οὕτως εὐηρέστουν] V. *Quasi proximum* (*et* Sar. Brev.) *quasi fratrem nostrum sic complacebam.* "Hæc constructio inquit sanctus Thomas est mirabilis quia non habent hi accusativi unde regantur." Le Blanc. Apolin. understands the accus. as objects of εὐηρ. and to refer to the bad men: ὡς φίλῳ ὥς τε κασιγνήτῳ τόσον ἥνδανον αἰει. Aug. as obj. of *complacebam* but refers them to God. "Quando gaudemus in oratione, quando mens nostra serenatur, non prosperitate seculi sed luce veritatis. Qui sentit hanc lucem novit quod dico, et videt hic agnoscitque quod dictum est *sicut proximum sicut fratrem n. sic. compl.* Sic enim anima placet Deo non longe posita. In illo inquit movemur et sumus; quasi fratri, quasi propinquo quasi amico. Si autem non est talis ut possit sic gaudere sic lugere sic propinquare sic adhærere et videt longe se inde, faciat quod sequitur, tanquam lugens etc." He does not explain the construction but seems to understand, "At one time I had God for my neighbour and brother, was pleasing to him and had calm of mind [getting both out of *complacebam*]; (again a cloud came over me and) I was dejected and humbled." These notes seem a conversational exposition, extempore suggestions, not thoroughly thought out, and taken down by a hearer.

15 καὶ κατ' ἐμοῦ וּבְצַלְעִי] *against my side* taken as paraphr. for *against me* (so apply. Bä.). Or perhaps as וּבִי צַלְעִי and צ׳ omitted as not understood; μάστιγες is guessed for it 38[18].

Here μάστιγες = נְכִים as connected with נכה *to smite.*

ἔγνων] PsR. takes this as 3rd plural *ignoraverunt.*

διεσχίσθησαν] i.e. קָרְעוּ | κατενύγησαν רמו] v. 4[5].

16 ἐπείρασάν με בחנפי] i.e. בְּחָנְפֵי.

ἐξεμυκτήρισάν με μυκτηρισμόν לעגי מעוג] i.e. לָעֲגוּ לָעוֹג; με supplied.

17 μονογενῆ יחידתי] v. 22[21].

18 + Κύριε or καί.

XXXV 18 ἐν λαῷ βαρεῖ בעם־עצום] Num. 20^{20} בְּ כָּבֵד ἐν ὄχλῳ *βαρεῖ*. 1 Macc. $1^{17.20.29}$.

19 καὶ διανεύοντες יקרצו] i.e וְקָרְצִי, a good case of confusion of ו and י. Cf. $76^{7.13}$ 144^{15a}.

20 ἐμοὶ μέν לא] i.e. לִי implying an intervening לו *not*, or else לא = *to him*. Cf. Gen. 23^{11} παρ' ἐμοὶ γενοῦ = לא.

καὶ ἐπ' ὀργῇ δόλους διελογίζοντο מרמות יחשבון] ועל רגע[י ארץ דברי omitting bracketed part. For רגע v. 4^{5}. PsR. *et super iram dolose cogitabant*. V. *et in iracundia terræ loquentes dolos cogitabant*, i.e. (ם)דִּבְרֵי.

23. 24 + Κύριε Mil. not V.

25 The form varies between εἶπαισαι, εἶποισαν, εἶποιεν.

εὖγε εὖγε האח] V., PB. repeat.

κατεπίομεν αὐτόν בלעונוהו] so 69^{16} 106^{17} 107^{27} 124^{3}. In 58^{10} κ. = שׁער ; 141^{6} = שׁמט.

27 οἱ θέλοντες החפץ] LXX refer the ptcp. to men well wishing, treating number loosely.

XXXVI 2 φησὶν ὁ παράνομος τοῦ ἁμαρτάνειν ἐν ἑαυτῷ] i.e. נְאֻם פִּשְׁעַ לָרָשָׁע בְּקֶרֶב לִבּוֹ.

φησίν נאם] Num. 24^{3}.

In conspectu ejus. "In cujus conspectu? Cujus timor non est ante oculos eius." Aug.

3 אליו] merged, v. 31^{22}.

4 οὐκ ἠβουλήθη חדל] Paraphr. by neg. 75^{9} 119^{30}.

ἀγαθῦναι היטיב] formed by LXX to represent verbs of the root טוב. Here absolute; 49^{19} with dative; 51^{20} with accus.

5 + πάσῃ.

προσώχθισεν יאם] V. *odivit* (so Rom. Mil. August.), now commonly printed *audivit*.

8 ὡς ἐπλήθυνας מה יקר] Bä. compares Prov. 17^{27} μακρόθυμος = יקר רוח.

9 χειμάρρουν] נחל 18^{5} 78^{20} 124^{4} | אפיק 126^{4} | סעיף Judges 15^{8}. In 126^{4} -ρρους, 124^{4} -ρρον, no altern. reading in the uncials. ὁ ἐν τῷ χείμωνι ῥέων ποταμός. Suidas.

XXXVI 13 + **πάντες** PsR., PB., but not V. nor Sarum Brev.

XXXVII 1 **Μὴ παραζήλου** אל־תתחר] The phrase (same Heb. and Gk.) recurs *vv* 7, 8. Elsewhere *παραζ.* is transitive, = "provoke to jealousy"; for Hiphil of קנא 78^{58}, Dt. 32^{21b}, and for Piel of ק Dt. 32^{21a}, 1 K. 14^{22}; cf. Sir. 30^{3}. Biel gives here a passive equivalent, *Ne irriteris*, and quotes (from Suidas) Theodoret ad h. l. *παρεθίζου, παροξύνου εἰς μίμησιν τῶν κακίᾳ συζώντων*. The books however all accent as active. The Hebr. reflexive is elsewhere by Aramaism regarded as passive 34^{3}; and a difference of voice between *παραζ.* and *ζ.* is implied in rendering the first ב *ἐν*, the second ב by simple accus. The Gk. interpreters by explaining as = *μὴ ὁμοιωθῇς* (or equiv.) include imitation in *παραζ.*

μὴ ζήλου אל־תקנא] Active voice as elsewhere Gen. 30^{1}, Num. 11^{29}, Prov. 24^{19}, Sir. $9^{1.11}$.

Here again Hesych. followed by Biel *μιμοῦ, μεταδίωκε*, which from the Hebr. cannot have been the translator's intention.

2 + **ταχύ** (2^{o}).

3 **καὶ ποιμανθήσῃ** ורעה] In referring the vb. to ר *pascere* the LXX are followed by Church Versions generally, including the famous "Bleibe im Lande und nähre dich redlich." (But Syr. ܒܥܐ *seek after*.) LXX do not readily recognise the vb. ר *comitari*, Judges 14^{20} Pi. *ἐφιλίασεν* | Prov. 13^{20a} *συμπορευόμενος* | Prov. 22^{24} Hithp. *ἴσθι ἑταῖρος*. But Prov. 13^{20b} 15^{14}, Isai. 44^{20} they refer to ידע; Pr. 28^{7} 29^{3} to ר *pascere*; Hos. 12^{2} = *πονηρόν*.

ἐπὶ τῷ πλούτῳ αὐτῆς אמונה] i.e. הֲמוֹנָהּ, cf. *v* 16. 'המון in late Hebr. is *wealth* Eccl. 5^{9}. מָמוֹן (Targ. and Syr.) is a different word, but of course this might have been read here.' *D.* 119^{30} אמ' = *ἀληθείας*.

4 **κατατρύφησον** התענג] *ἅπ. λεγ.* suggested by likeness of form to ערן which 36^{9} 139^{11} Gen. 2^{15} = *τρυφή*.

5 **ἀποκάλυψον** גול] i.e. גַּל imper. Piel of גלה Num. 22^{31}.

XXXVII 7 ὑποτάγηθι דום] So $62^{2.6}$, v. 4^{5}.

ἱκέτευσον התחולל] perhaps suggested by התחנן (J. & L.), or by חלה (45^{13} λιτανεύειν).

ἐν τῇ ζωῇ αὐτοῦ (Bא) דרכו.

8 אך] omitted, though it has influenced the following word (73^{1}).

10 ζητήσεις התבוננת] mutual influence of *vv* 36.

καὶ οὐ μὴ εὑρῇς ואיננו] Gen. 5^{24}.

12 παρατηρήσεται זמם] *παρατηρ.* (1) as with unfriendly mind Ps. 130^{3}, Dan. Θ 6^{11}, Sus. $\Theta^{12.15.16}$, Mk. 3^{2}, Lk. 6^{7} 14^{1} 20^{20}, Acts 9^{24}, cf. *διαπαρατ.* 2 Sam. 3^{30}. [Field on Lk. 20^{20}: "*Watching their opportunity.* This seems the force of *παρατηρήσαντες* absolute positum."] (2) Of observance of days Exod. 12^{42} Symm., Gal. 4^{10}. The verb in Θ, Mk. 3^{2}, Lk. 20^{20} and Horol. Ps. 130^{3} is active, in Symm. passive, the rest middle.

13 προβλέπει] i.e. perhaps רֹאֶה.

14 τοὺς εὐθεῖς τῇ καρδίᾳ יושרי דרך] a commoner phrase 32^{11} 97^{11} (but perhaps influenced by identity of consonants). Cf. 44^{27}.

16 πολύν רבים.

18 τὰς ὁδούς ימי] contrast *vv* 7. 14.

20 ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι כיקר כרים] i.e. כְּיִקַּר כְּרוֹם (as infinitives, pronoun supplied). For this *ἅμα* with infin. cf. Judges 3^{21} (aor., no orig.): 9^{33} (aor. כְּזָרְחַ); 19^{25} A (pres. כַּעֲלוֹת Qrê); Ezek. 23^{40} (pres.); Dan. O 3^{15} (aor.).

ἐκλείποντες] i.e. כָּלוֹ inf. abs.

21 διδοῖ] as if from διδόω (W-M. III. § 16 note). Deissmann gives from papyri the forms *δίδω*, *δίδι* (3rd s.), *διδοῦντας*.

22 εὐλογοῦντες] i.e. מְבָרְכָיו | καταρώμενοι] i.e. מְקַלָּלָיו.

24 οὐ καταραχθήσεται לֹא יוּטָל] *Shall not be dashed down.* K. is often used of falling from a height, *cum impetu ruere*; cf. 102^{11} *ἐπάρας κατέρραξάς με.* "*τὸ κατέρραξας ἐκ μεταφορᾶς τέθεικε ἐπαιρόντων εἰς ὕψος τι καὶ κατὰ τοῦ ἐδάφους καταρρηγνύντων.*" Theodoret ap. Biel. *Though he fall he shall not be cast headlong.* Par. Psr.

XXXVII 24 ἀντιστηρίζει] as against opposing force. PsR. with Hebr. and LXX, *Quia Dominus firmat manum ejus.* The fig. of a slip on a precipitous path. V. (followed by SM.) continues the first half of the verse in a different and beautiful manner, *Quia Dominus supponit manum suam.* Cf. Aug. *Conf.* 8. 11 "Projice te in eum, noli metuere; non se subtrahet ut cadas; ...excipiet...te." PB. while agreeing generally with the rest, follows V. in referring *his* to *the Lord.*

25 καὶ γὰρ גם] 'καὶ γὰρ = גם 19^{12} 41^{10} 71^{22} 83^{9} $84^{4.7}$ 85^{13} $119^{23.24}$ 129^{2} 139^{10}, = אף 58^{3} 65^{14} $68^{9.17.19}$ 77^{18} 93^{1} 96^{10}, = אך 62^{3}.' *D.*

26 ἐλεᾷ] PB. supplies "The righteous" with AT. and Mil.

28 + ἄμωμοι ἐκδικηθήσονται] *al.* ἄνομοι δὲ ἐκδιωχθήσονται. V. *Injusti punientur*, PB. *The unrighteous shall be punished.* Ἄμωμοι, Gk. crpt. of ἄνομοι. This line then and the preceding εἰς τὸν αἰ. φυλ. form doublets. Reading עַוָּלִים לְעוֹלָם נִשְׁמָדוּ we get the missing ע couplet (Hupfeld).

33 οὐδὲ μὴ καταδικάσαι] Clerical error for -άσῃ (Swete).

ὅταν κρίνηται αὐτῷ] [בהשפטו *nor condemn him* (the righteous)] *when he* (the wicked) *goes to law with him* (the righteous). The suffix = subject of κρίν., the αὐτῷ is supplied; the Hebr. passive being here taken as having the force of the Gk. passive.

κρίνεσθαί τινι in this sense Job 9^{3} 13^{19}, Isai. 50^{8}, Mt. 5^{40}. For Ps. 51^{6} v. ad loc. This κρίνεσθαι is not unfrequent in O.T. In the New only in 1 Cor. 6 besides Mt. l.c. With πρός τινα as Judges 21^{22}, Mic. 6^{1}, 1 Cor. 6^{1} | μετά τινος as Eccl. 6^{10}, 1 Cor. 6^{6} | otherwise as Gen. 26^{21}, 2 Sam. 19^{9}, Isai. 43^{26}. Κρίνεσθαι as an ordinary passive Ps. 9^{20} 109^{7} and often. V. renders mechanically *cum judicabitur illi.*

35 ὡς τὰς κέδρους τοῦ Λιβάνου כאזרח רענן] i.e. כְּאֶזְרָח רַעֲנָן. PB. *green baytree* after SM. *lauri frondosæ.*

36 καὶ παρῆλθον ויעבור] V., PB. The 1st p. is largely accepted as original. Hitz. *Par. Psr.*

XXXVII 36 + ὁ τόπος αὐτοῦ. V., PB. from *v* 10 and 103[16].

37 ἀκακίαν, εὐθύτητα] i.e. תֹּם, יֹשֶׁר V., PB., v. 25[21]. SM. as MT.

ἴδε] aor. coordinate with φύλασσε, ὅρα being rarely used in this sense (Exod. 14[13]).

ἐγκατάλειμμα אחרית.

XXXVIII 1 + περὶ σαββάτου. If εἰς ἀνάμνησιν means "For use with the sin-offering" (Hebr. 10[3]), περὶ σαββάτου may stand for "on the sabbath," the preposition being wrongly chosen. Περὶ does not else appear in titles. "Perhaps equivalent to לַשַּׁבָּת" Delitzsch.

τῷ θυμῷ בק] either *with* (instrum.) or *because of thy wrath* (as τῇ ἀπιστίᾳ Rom. 11[20]).

3 ἐνεπάγησαν נחתו] v. 9[16]. SM. *defixæ sunt*, PB. *stick fast.*

ἐπεστήρισας] i.e. תְּנַחֵת. Fut. etc. in σ late, cf. σαλπίσω, v. Veitch.

4. 8 ἴασις מתם] *A healthy condition*, result not process. Cf. πώρωσις (Arm. Robinson's *Ephesians*), ὑποτύπωσις 2 Tim. 1[13] etc. But on the other hand in N.T. ἴασις is always the process Lk. 13[32], Acts 4[22. 30].

5 ὑπερῆραν] with acc. as Prov. 29[47] (31[29]), and classical.

ἐπ' ἐμέ ממני.

6 προσώζεσαν] *stank into the bargain*, besides their pain. Cf. Exod. 36[7] προσκατέλιπον, Num. 21[30] προσεξέκαυσαν.

7 ἕως τέλους עד־מאד.

8 ἡ ψυχή μου בכלי] Gk. crpt. for ψύαι, ψόαι (s. or pl.). (ψόα = חֹמֶשׁ, AV. *Fifth rib* 2 Sam. 3[27] etc.)

ἐμπαιγμῶν נקלה] as if = קָלוֹן.

Horol. and many MSS ὅτι αἱ ψόαι (*al.* ψύαι) μου ἐπλήσθησαν ἐμπαιγμάτων. PsR. *Anima mea completa est illusionibus*, V. *Lumbi mei impleti sunt ill.*

9 ἐκακώθην נפוגתי, v. 76[3].

10 B καὶ for Κύριε.

11 τὸ φῶς] V. *lumen*, PB. (misprint) *sight.*

גם־הם] om. BאR. PsR. PB.; καὶ αὐτὸ the rest with Horol. V.

XXXVIII 12 μου 3° supplied.

ἤγγισαν καὶ ἔστησαν נגעי יעמדו] i.e. נָגְעוּ וְעָמְדוּ:.

13 καὶ ἐξεβιάζοντο (*al.* -άσαντο) וינקשו] Confusion with נגשׁ: cf. πακὶς א 11[6] etc. | Δωὴκ 52[2] | Σεκελὰκ 1 Sam. 27[6]; cf. also 41[9] 42[2] 49[14] 102[25]; (and ? U's spelling γίγγας 19[6], μάστιγες 32[10]). An Egyptian confusion. Thumb, pp. 134. 136. Deissm. gives ex. of absol. use of βιάζ., ἐάν τις βιάσηται ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ, "If any one forces his way."

17 + οἱ ἐχθροί μου, V., PB.

18 εἰς μάστιγας לצלע] no available sense of the Hebr. known: μάστ. supplied from the context of צ in 35[15].

20 ζῶσι חיים] as MT.

+ ὑπὲρ ἐμέ.

21 ἐνδιέβαλλον ישטנני] Ἐνδιαβ. recurs 71[13] 109[4. 20. 29], Num. 22[22] (all שׂטן) and seems nowhere to imply accusation, only practical opposition (generally malicious); v. 109[6].

δικαιοσύνην טוב] Mil. *justitiam*; *al.* with Horol. ἀγαθωσύνην. V. *bonitatem.*

The following found at the end of this verse in some MSS. and commented by Theodoret is regarded as genuine by Bä. who retranslates it:—

καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον = הִשְׁלִיכוּנִי יָחִיד כְּפֶגֶר נִתְעָב.

XXXIX 2 ἐθέμην אשמרה] Bä. refers to 1 Sam. 9[24] (שׁמור = τέθειται), where however the perf. tense helps to give the meaning. Rather LXX read אָשִׂמָה.

φυλακήν מחסום] interpreting metaphor.

ἐν τῷ συστῆναι בעור] i.e. בְּעָמוֹד or free transl. *posts himself*; συνίστ. often occurs with hostile context, as Exod. 32[1], 1 Macc. 2[44], and in the Pss. recurs 107[38] 118[27] 141[9]. It occurs 16 times in the Canon. SS.; in 2 the original is uncertain; the remaining 14 stand for 11 Hebrew words.

3 καὶ ἐταπεινώθην דומיה] i.e. דֳּמִיתִי. √דכה is often rendered by ταπειν. 10[10. 18] 38[9] 44[20] 51[10. 19] 72[4] 74[21]; but v. 4[5].

XXXIX 3 ἀνεκαινίσθη נעכר] paraphr.

5 ἵνα γνῶ אֵדְעָה.

τί ὑστερῶ ἐγώ מה־חדל אני] Mt. 19[20]. Mid. in the same sense with acc. Cant. 7[2], Dt. AF 15[8]; act. same sense with gen. Lk. 22[35].

6 παλαιάς טפחות] Gk. crpt. for παλαιστάς. 1 K. 7[12(26)], PsR. *veteres*, V. *mensurabiles*.

ὑπόστασίς μου חלדי] so 89[48].

ὑπόστ. "very common in Gk. authors esp. from Aristotle onwards in widely different senses" G-Th. "What is set underneath"; perhaps not in the Bible of verbal action. There seems to be in the Bible a frequent thought of the literal meaning, i.e. conscious metaphor; there is a contrast to what is above, on the outside, visible, present. Frequent reference to the literal meaning would explain the freedom of use; and forbid the inference that the fig. in neighbouring passages is applied identically; in *vv* 6 and 8 obviously the use is quite different; in the same way Hebr. 3[14] and 11[1] must be treated each on its own ground; there is little strength in the argument from one to the other.

(1) Ὑπ. is used of *substructure* or *foundation* Nah. 2[8], Ezek. 43[11]. Then fig. of *property* as the mainstay of life, *substance* Dt. 1[12] 11[6] and often in Papyri; of *food* Judges 6[4], Wisd. 16[21] (v. Deane ad l.); and so of what is fig. solid as here. "The substance of me, all that is solid and real in me," so 139[15].

(2) *Support* to human weight, as Ps. 69[3] *firm footing* under the water; fig. a *stay for the mind* outside it, Ruth 1[12], Ezek. 19[5] תקוה, Ps. 39[8] תוחלתי; an anchorage of hope in the future (Hebr. 6[19] illustrates the facility with which the thought of under-support acquires a reference to the future).

(3) In (2) the man is the burden and the support is regarded as outside him. Perhaps we may to some extent distinguish a figure where the man is the support, and adverse circumstances the burden. The figure is mainly military, derived

from ὑφίστασθαι for "support the weight of an attack" (Xen. *Cyrop.* $4^{2.31}$, Josh. 10^{8}, 1 M. 7^{25}, Ps. 130^{3}); but the substantive is not so used in O.T. "Steadiness of mind, firmness, courage, resolution. οἱ δὲ Ῥόδιοι θεωροῦντες τὴν τῶν Βυζαντίνων ὑπόστασιν Polyb. 4. 50. 10, οὐχ οὕτω τὴν δύναμιν ὡς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν καταπεπληγμένων τῶν ἐναντίων Id. 6. 55. 2." Pss. Sol. 15^{7} 17^{26}. Cf. also Heb. 3^{14}, 2 Cor. 9^{4} 11^{17}.

(4) Of *real being* as underlying show whether truthful or unreal, τῶν ἐν ἀέρι φαντασμάτων τὰ μέν ἐστι κατ' ἔμφασιν τὰ δὲ καθ' ὑπόστασιν, Arist. *de mundo.* Ἡ αὐγὴ ὑπόστασιν ἰδίαν οὐκ ἔχει γεννᾶται δὲ ἐκ φλογός, Philo *de incorr. mundi.* So of the invisible being of God as compared with the exhibited χαρακτήρ Heb. 1^{3}; of the being of false gods as contrasted with their εἶδος *Ad Diogn.* 2^{1}. Hence Hebr. 11^{1} ἐλπιζομένων ὑπ. "The reality of things hoped for, so that they are real to us, not mere thoughts." Connected with this is the meaning of personality in theol. language distinguished from the investing nature. (Much of the above is derived from Cremer and Grimm-Thayer.)

Augustine here (*substantia mea ante te est semper*) identifies *subst.* with *aurum, argentum, mancipia, prædia.*

The question is of course not what חלד means; LXX will not have rendered it more loosely than in 17^{14} (γῆς), 49^{2} (οἰκουμένην), if we take ὑπ. in 39^{6} 89^{48} as = *substance*, i.e. the whole nature belonging to the person μου.

Biel understands it here as "Tempus quo subsisto," "vitæ meæ tempus."

XXXIX 6 τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν כל הבל כל־אדם נצב] πᾶς ἄ. ζ. in loose apposition to τὰ σύμπ. V. *universa vanitas, omnis homo vivens*, where therefore *universa* is neut. pl.

7 μέντοιγε אך] Μέντ. here only in the Bible.

The Milan Breviary of 1619 has "Quanquam in imagine Dei ambulet homo, tamen frustra conturbatur," but now "Q. i. i. transeat h. tamen vane c."

XXXIX 8 τίς ἡ ὑπομονή μου מה־קויתי] perh. reading vb. as subst.

οὐχί אל] removed here from v. 9 (Bä.); אל is rendered as interr. 7^{12}, but by *μή*. v. also 7^{7}.

9 אל] v. preceding verse.

10 + με. Not V.

11 ἀπὸ τῆς ἰσχύος מתגרת.

12 ἀράχνην עש] From the idea that the spider spent herself in drawing the web out of her bowels; or as August. "Quanquam et ipsis telis aranearum quid tabidius...Araneam attende et ipsum animal quod tabidum est. Pone supra leviter digitum. Ruina est. Nihil omnino tabidius."

SM. "Tabescere facis quasi tinea (vestem arrodens) expetibile (robur) eius," followed by PB.

τὴν ψυχὴν αὐτοῦ חמודו.

ταράσσεται] supplied. Contrast the rendering of *v* 6.

13 ἐνώτισαι] with gen. (as 17^{1} BU); though it is not clear which genitive.

Rom. V. take *ἐνώ.* with the following, *Auribus percipe lacrimas meas.* Mil. with preceding, *Deprecationem meam auribus percipe.* Therefore Rom. V. continue *Ne sileas a me,* Mil. (taking *τῶν δ.* as a sort of privat. gen. with *μὴ παρ.*) *lacrimis meis ne sileas.*

πάροικος גר] Gen. 15^{13}, Ex. 2^{22} *alien* (v. Deissm. p. 228 for profane use in this sense).

ἐν τῇ γῇ עמך] from 119^{19}. Rom. *in terra,* Mil. V. *apud te.*

παρεπίδημος תושב] Gen. 23^{4}, 1 Pet. 1^{1}. v. Deissm. p. 149. The synonyms occur in pairs:

προσήλυτοι καὶ πάροικοι Lev. $25^{23.47}$.

ἀλλοτρίοις...ξένοις Lam. 5^{2}.

ξένοι καὶ παρεπίδημοι Hebr. 11^{13}.

ξένοι καὶ πάροικοι Eph. 2^{19}.

πάροικοι καὶ παρεπίδημοι 1 Pet. 2^{11}.

Rom. *Quoniam incola ego sum apud te in terra.* So Mil.

omitting *in t.* V. and Augustine as Mil., except V. *advena*, Aug. *inquilinus* for *incola.*

XXXIX 14 ἄνες μοι השׁע ממני.

ἀναψύξω אבלינה] followed by V. 'PB. *recover my strength*, straight from Münster, *ut vires recuperem*: and this from the Jews, who took the word to mean *be strong* (Kimchi here *strengthen myself from the sickness*): see *comfort* in my 2nd Glossary' (*D.*). AV. as PB.

πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω בטרם אלך ואינני] Hebraic syntax (cf. 2^{12}) though not that of original.

ἀναψύχειν] transit. in class.: neuter in LXX. Hesych. explains by ἀναπαύειν (with which the same is the case), ἀναπνεῖν.

XL 3 ταλαιπωρίας שׁאון.

5 τὸ ὄνομα שׁם] i.e. שָׁם.

ὄνομα has several times got in out of place; 25^{14} BA (in a doublet for סוד) | 44^{27} for חסד | 59^{12} א$^{c.a.}$ for עמי, the rest reading νόμου | 63^{6} for στόμα | 72^{14} דמ' | 119^{165}A and 130^{4}, Gk. crpt. for νόμου, the original being read as תורה.

שׁם read as שָׂם 50^{23}. | ματαιότητας רֻחָבִים.

μανίας יִשְׁטִי] μανίας, cf. Dan. O 12^{4}, יִשְׁטטו = ἀπομανῶσιν.

6 אלינו] omitted, v. 31^{22}.

τοῖς διαλογισμοῖς] *In respect to thy thoughts* W-M. III. § 31.

τίς] for ὅστις Lev. 21^{17}, Num. 5^{7}, Dt. 29^{18}, W-M. III. § 25. 1.

7 σῶμα אזנים] Gk. crpt. for ὠτία, the σ coming from the previous ἠθέλησας. Bos (? originator of this explanation) compares Eccles. 10^{15} A τοῦ ἄφρονος σκοτώσει for κοπώσει | Isai. 40^{3} Q + διὰ τῆς σαββάτου i.e. ἀβάτου (but Swete only ἀβ. not σαββ.) 2 Sam. $15^{19.22}$ Σεθθεί.

Conversely Isai. 36^{19} 37^{13} some MSS have πόλεως Ἐπφαρουαίμ for ספרוים.

Cf. also the treatment of final or init. σ between vowels in U 22^{17} τὰ θαυμάσιάσσου, and 23^{4} 25^{5} 27^{9} 29^{1} 33^{16}; or reversely 25^{12} τὰς τρίβου σου, A 45^{12} 48^{2} 50^{3}; and otherwise U 24^{2} θαλασῶν, R 51^{7} ἐκίσησεν.

De Wette's suggestion עצמים (Gebein) may also be worth mentioning in view of the occasional confusion of gutturals and of sibilants. *Body* is thought a fair paraphr. of עצם in AV. Exod. 24^{10}; and may at that time have been considered an equivalent. The Welsh Bible has for בעֶצֶם היום הזה Gen. 7^{13} etc. O fewn *corph* y dydd hwnw.

XL 7 κατηρτίσω כרית] *καταρτ.* (v. 29^{9}) is a general word for preparing or making. They will then have understood כרית (elsewhere = *ὀρύσσειν*) in the sense of cutting and shaping; unless they read some form of כון (which should be הֲכִינֹתָ).

Some prefer to regard *σῶμα...μοι* as paraphrase; if so it is something of the nature of *obscurum per obscurius*.

PsR. *corpus* (V. *aures*) *autem perfecisti mihi.*

περὶ ἁμαρτίας חטאה] *π. ἁ.* is almost an indeclinable substantive; yet there is no other LXX passage where it cannot be taken as adverbial. It came to be one word, whence *περιαμαρτεῖν, -τίζειν, -τισμός* used by other Translators.

8 ἐν κεφαλίδι במגלת] *κ.*, though said to be properly only the knobs at the end of the wooden stick round which the sheet was rolled, is here and elsewhere simply the volume itself Ezek. 3^{1}, 2 Esdr. 6^{2}. Of capitals of columns Ex. 36^{36}.

9 καρδίας (BR. Rom. V. PB.) מעי] *κοιλίας* א AT. Mil. *ventris*, SM. *viscerum.*

11 τὴν δικαιοσύνην μου צדקתך] צ taken with יד from a reminiscence of 69^{6}; hence the alteration of pronom. suffix.

12 μὴ μακρύνῃς לא תכלא.

ἀντελάβοντό μου יצרוני] from context, v. 12^{8}.

13 ἠδυνάσθην] an Ionic form found in Xenophon (Veitch).

16 κομισάσθωσαν וישמו] i.e. יָשִׁיבוּ Bä.

παραχρῆμα על־עקב] cf. 70^{4} *παραυτίκα.* A guess.

17 + κύριε PsR. not V.

XLI 2 + καὶ τὸν πένητα, as 37^{14} 40^{18} 74^{21}.

3 ζῆσαι] Transit. v. 7^{6}.

καὶ μακαρίσαι] i.e. יְאַשֶּׁר or וְאֹשֶׁר; *αὐτόν* supplied.

XLI 3 παραδοῖ αὐτόν תתנהו] The person assimilated. For -δοῖ v. W-M., pp. 95. 360; the termination as vbs. in ω.

εἰς χεῖρας בנפש] Rom. *in manus*, Mil. *in manibus*, V. *in animam*.

9 κατέθεντο יצוק] κ. is not a word of frequent occurrence: but with obj. λόγον Judith 11[10] *μὴ παρέλθῃς τὸν λόγον αὐτοῦ ἀλλὰ κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου.* "To place something where it may await the time for use." Here nearly = "sowed slanders." Found Jer. 39 (32)[14] (a variant) = נתן; in an addition to 2 M. 4[19]; Acts 24[27] *καταθέσθαι χάριν.*

'There is an odd use of ויציקו in 2 Sam. 15[24] where it must = *set down* (LXX ἔστησαν), though I think we ought to read ויצינו. I would suggest that the LXX read here, or supposed that they read, יַצִּנוּ.' *D.* For confusion of נ and ק v. 38[13].

κατ' ἐμοῦ בו] i.e. בי.

Μή ו] generally for ה in questions 30[10] 50[13] 85[6] 88[11–13] Gen. 30[2] etc. '*μὴ*—*οὐκ* or *οὐχί*, usually, as Num. 11[23], Jer. 8[4] expecting the answer *yes*, is here said in a tone implying that the answer *yes* is feared.' *D.*

10 πτερνισμόν עקב] 2 K. 10[19], v. 17[13]. Theodoret *πτέρνα ὁ δόλος καὶ ἡ ἐπιβουλὴ καὶ πτερνίζω τὸ καταβάλλω ἐκ μεταφορᾶς τῶν περὶ τάχους ἀγωνιζομένων καὶ πτέρνῃ τοὺς συνθέοντας προσπταίειν ὁμοῦ καὶ πίπτειν μηχανωμένων.*

12 τεθέληκας] for the Attic *ἠθελ*. An Egyptian form according to Phrynichus, but found elsewhere, Thumb, p. 170.

14 γένοιτο אכן] So throughout Pss.

XLII 2 ἐπιποθεῖ תערג] to suit context, but v. Driver's Joel 1[20].

πηγάς אפיקי] attraction of form, cf. 18[16].

ἐπὶ על, πρὸς אל] an exactness not always observed.

3 לאלהים] om. with Rom. But לא׳ לאל חי is rendered by Mil. V. *Ad Deum fortem* (al. *fontem*) *vivum.*

ὀφθήσομαι וְאֵרָאֶה] (cf. 17[15]). This time MT. agrees with LXX in shrinking from the simple rendering, cf. Is. 1[12].

XLII 5 ταῦτα ἐμνήσθην] v. 25[6].

ἐν τόπῳ σκηνῆς] i.e. בְּסֹךְ (not found elsewhere without a suffix). The renderings of 27[5] (σκηνὴ) and 76[3] (τόπον) are here combined (Bä.).

θαυμαστῆς אדרם] i.e. אַדִּרִם: cf. Judges 5[25] ספל אדירים, "a lordly dish."

ἤχου המון] altern. meaning, 9[7] 77[18]. MSS and editions vary for the genitive between ἤχου (ὁ ἦχος), ἤχους (τὸ ἦχος), ἠχοῦς (ἡ ἠχώ). Latt. *sonus epulantis.*

6 ἵνατί περίλυπος Gen. 4[6].

עוד] om. with PsR. as also in *v* 12 and 43[5]. V. in all three places *adhuc.*

σωτήριον] The reader as often is left to make what he can of the nominative; in apposition to αὐτῷ or vocative or a new sentence. "My God is the health." Cf. 45[14] 48[3] 66[5] 68[6.31] 78[4], Exod. 12[11], Num. 4[16.23.30] 22[24] 28[6] 31[5], Dt. 8[8] 33[16], Josh. 13[45], 1 Sam. 9[9], 2 K. 18[32], 2 Chron. 8[5.6], 2 Esdr. 9[1], Neh. 5[4], Isai. 28[1.17] 33[20], Rev. 3[12]. Similarly accus. Neh. 4[13], 2 Sam. 15[12], 2 K. 1[2.6.16]. Perhaps in view of the instances it is best to acquiesce simply in Prof. Moulton's expression: "It is only that his grammatical sense is satisfied when the governing word has affected the case of one object." Expositor, Jan. 1904.

6. 7 τοῦ προσώπου μου ὁ Θεός μου] פניו : אלהי i.e. : פָּנַי וֵאלֹהָי, so *v* 12 and 43[5].

7 μικροῦ מצער] If printed Μικροῦ, it would convey the right impression. PB. *From the little hill of Hermon*, misunderstanding under influence of SM. *ab Hermonim a monte exiguo.*

8 Ἄβυσσος תהום] Gen. 1[2].

εἰς φωνήν לקול] Hebraism, *at the sound*, as Mt. 12[41] μετενόησαν εἰς τὸ κήρυγμα.

καταρακτῶν] (from καταράσσειν to dash down 37[24]), (1) Cataracts, waterfalls as here, (2) A sea bird from pouncing on fish Lev. 11[17], Dt. 14[17], (3) Portcullis, (4) Stocks locked by dropping a beam Jerem. 20[2.3], (5) Sluices Gen. 8[2].

XLII 8 **πάντες—διῆλθον**] same Hebr. and Gk. as Jon. 2^4.

οἱ μετεωρισμοί σου משבריך] 88^8 93^4. *Liftings up* i.e. *surges* (? out at sea); but Latt. misunderstanding, *omnia excelsa tua.*

μετέωρος, in the air, aloft, not resting on firm support below and so the derivative is appropriate to waves. As applied to mountains it may be paralleled by our word *soaring.*

9 **δηλώσει** ישירה] *al.* **ᾠδὴ αὐτοῦ.** *Δηλ.* Gk. crpt. for *ᾠ. αὐ.* Bä.; but rather '*ᾠ. αὐ.* seems to me certainly a correction in A after the Hebrew. I doubt יורה [Dt. 33^{10}] for ישירה. Did they read, or think they read, אורה or יאירה? ('Urim' is *δῆλοι* or *δήλωσις*). The א in Egyptian Aramaic papyri resembles ש much more than י does. ש with the right hand stroke obliterated might be mistaken for א (see Ges.' table). But we must not hope to explain everything in LXX; not knowing שרה they may have just taken a parallel verb to *ἐντελεῖται*, though *δηλ.* certainly suggests that they saw here some word suggestive of *light* or manifestation.' *D.* Rom. [*nocte*] *declaravit* [*apud me*], Mil. *canticum ejus apud me* (repeating *ap. me* in next clause), V. *canticum ejus.*

10 + **μου** at end, not Latt.

11 **ἐν τῷ καταθλάσαι**] *al.* *-θλᾶσθαι* i.e. Pi. or Pu. inf. of רצח. *θλᾶν* often = רצץ Judges 10^8, 1 Sam. 12^4. PB. doublet "Are smitten asunder as with a sword." SM. "Quasi cum gladio (concidunt) ossa."

οἱ θλίβοντές με צוררי] V. *Qui tribulant me, inimici mei.* Mil. omits *Qui—me.* Rom. omits *in—mei.* PB (as V.) *Mine enemies that trouble me,* but removing *while* to this clause.

XLIII 1 + **ψαλμὸς τῷ Δαυείδ.**

2 v. 42^{10}.

4 **τὸν εὐφραίνοντα** שמחת] Ptcp. paraphrasing substantive.

τὴν νεότητά μου גילי] Referred, to avoid pleonasm, to a form found Dan. 1^{10} and in Arabic, signifying *Age.* 'Also in Samaritan, often for Heb. דור; and in the Talmud בן גילו = his contemporary.' *D.* As גיל has not in itself any limitation to

youth, it looks as if the translator had directly gained the word from the passage in Daniel.

XLIV 1 + ψαλμός.

3 ἡ χείρ σου אתה ידך] v. 9^7.

4 αὐτούς למו] v. 17^4; but 98^1 לו = αὐτῷ (because accus. there would be less reverent).

5 καὶ ὁ θεός μου ὁ ἐντελλόμενος] i.e. אֱלֹהַי מְצַוֶּה.

6 κερατιοῦμεν] V. *ventilabimus cornu*; figure on figure, the bull tossing like the winnowing shovel, as it throws up the corn to the wind. PsR. *vent.* without *cornu.*

ἐξουθενώσομεν נבוס] בוס in Pss. always as if = בוז, 60^{14} 108^{14}. 'Perhaps confusing with Aram. סְחַם to despise.' *D.*

8 om. B p.m.

9 ἐπαινεσθησόμεθα] i.e. הֻלַּלְנוּ Pu. (In 34^3 the same pass. = Hithp.)

10 זנחת] SM. *longe abes*, PB. *Thou art far off.* Cf. 44^{24} (*non absis*) | 74^1 (*abes*) | 77^7 (*elongabit se*).

+ ὁ θεός most MSS. Rom. V.; not Bא Mil.

11 + ἡμῶν] Latt. PB.

παρὰ τοὺς ἐχθροὺς ἡμῶν מני־צר] PsR. *præ inimicis nostris.* "Thou hast worsted us more than have our enemies." For παρὰ with acc. = מן v. (e.g.) 8^6 31^{12} 45^8 135^5. V. *Post inimicos nostros.* "So as to be inferior to our enemies."

12 ἐν τοῖς ἔθνεσιν διέσπειρας ἡμᾶς בגוים זריתנו] Lev. 26^{33}; also in Jerem. and Ezek. Frequently of the dispersion of Isr. among the Gentiles.

13 πλῆθος] Prob. taking רבית or some sim. form as subst.

ἀλαλάγμασιν] Gk. crpt. for ἀλλάγ. or ἀνταλλάγ. V. *commutationibus*; and so PsR. now, but originally *jubilationibus.*

15 παραβολήν מׁשל] π. properly, *a comparison*, and so an *illustration* (Aristotle). A standard instance of misfortune, "to point a moral or adorn a tale." Cf. 49^5.

17 παραλαλοῦντος מגדף] Hardly found elsewhere. V. *obloquentis.*

XLIV 19 καὶ ἐξέκλινας] i.e. וַתַּט.

20 κακώσεως תנים] paraphr.

καὶ ἐπεκάλυψεν] וַתְּכַס as 3rd fem. assimilating to Num. 16[33]. Contrast the rendering of Exod. 15[5].

ב as superfluous with the subject, v. 17[9].

27 + **Κύριε** with V., PB. Litany.

τοῦ ὀνόματός σου חסדך] V. and PB. Litany. The commoner phrase, v. p. xiv.

XLV 1 ὑπὲρ τῶν ἀλλοιωθησομένων על־שׁשׁנים] connecting with שׁנה *change*, i.e. שְׁשֹׁנִים (relative and pres. ptcp.) Bä. Cf. נולד = τεχθησομένῳ 22[32].

Aug. refers *pro iis qui commutabuntur* to the conversion of the heathen "sed et unusquisque nostrum ex vetere homine in novum commutatur."

ὑπέρ 2° supplied. | τοῦ ἀγαπητοῦ ידידת] abstr. for concrete.

2 ἐξηρεύξατο רחשׁ] v. 19[2].

ὀξυγράφου מהיר] V. *velociter scribentis*, formed like ἰσογράφος πολυγράφος (ἰδιόγραφος passive).

3 ὡραῖος κάλλει יפיפית] making two words of the reduplicate form; cf. Driver on Jer. 46[20], Expositor, July 1904.

4 + **σου** 2°.

5 τῇ ὡραιότητί σου] *by reason of thy beauty*. The qualities to which thy beauty bears witness justify the call.

ἐντεῖνον] i.e. וְהַדְרֵךְ (Jer. 9[2] as pointed, but usually Qal) *bend* (thy bow); cf. 90[16]. V. *intende* (which generally = πρόσχες).

βασίλευε רכב] softening the fig. Bä. Cf. κατακυρίευε 110[2]. (Βασίλευσον = ascend the throne.)

6 + **δυνατέ**] so PsR. not V.

8 ἔχρισέ σε...ἔλαιον] Isai. 25[7], Rev. 3[18] etc.

9 Σμύρνα מר] Exod. 30[23].

στακτή אהלות] στ. (Exod. 30[24] = נטף) is said to be the first drawn liquid of myrrh and so the best.

ἀπό כל] v. 7[5].

βάρεων היכלי] "Derivatur nimirum a בירה arx, palatium"

(Biel). "Baris verbum est ἐπιχώριον Palæstinæ, et usque hodie domus ex omni parte conclusæ, et in modum ædificatæ turrium ac mœnium publicorum Βάρεις appellantur" (Jerome, ap. Biel). β. in $48^{4.14}$ and πυργοβάρεις 122^{7} render ארמנות. PsR. renders βάρεις by *gradus*, πυργοβ. by *turres*. But according to Stephanus Rom. has here *domibus*, which he explains to mean "ex capsulis elephantino osse elaboratis." He suggests that the translators were thinking of βαρύς or βάρος instead of βάρις, and wrote gravibus changed by copyists into gradibus*. But would this take place with grad*us* 48^{14}?

XLV 9 ἐξ ὧν מני] with V., PB., AV.

10 ἐν τῇ τιμῇ σου ביקרותיך] i.e. בְּיִקְרָתְךָ as though from a subst. יְקָרָה.

ἐν ἱματισμῷ διαχρύσῳ בכתם אופיר] διάχρ. 2 M. 5^{2}.

+ περιβεβλημένη πεποικιλμένη from v. 14. V., PB.

πεποικ. loosely referred to βασίλισσα; another reading however is πεποικιλμένοις.

12 (13) καὶ προσκυνήσουσιν αὐτῷ] taken from v. 12 i.e. וְהִשְׁתַּחֲוִו־לוֹ.

13 θυγατέρες ובת] i.e. בַּת; or the confusion of MSS may point to a Gk. crpt.

λιτανεύσουσιν יחלו] 2 M. 14^{15}.

+ τῆς γῆς B, not the rest nor Latt.: but Rom. takes *omnis* into end of this verse (*divites plebis omnis*).

14 ἡ δόξα αὐτῆς] i.e. כְּבוֹדָהּ: Suffix regarded as anticipatory of the following subst. Cf. 103^{16} (Aram.).

βασιλέως] so Mil. V., but R. with Rom. βασιλέων.

ἐσεβών] *Heshbon* Bא only. Gk. crpt. for the ἔσωθεν of the rest. Latt. *ab intus*.

ἐν מ] i.e. ב.

κροσωτοῖς χρυσοῖς מושבצות זהב] *In fringed raiment of gold.* Exod. 28^{14} שרשרת = κροσωτά as subst. The word of the Ps. (מושב) has occurred in Exod. 28^{13} (where it is rendered

* From information supplied by Canon Evans.

ἀσπιδίσκας). But this illustrates an occasional practice of the LXX Pss., to derive a rendering from the context of a previous instance, v. 1^{5} 38^{18} 94^{21} 106^{15} and 143^{6}, cf. 68^{14}.

XLV 14 **περιβεβλημένη** i.e. לְבוּשָׁה. Possibly referred to δόξα, but probably to *θυγατρός*, v. 42^{6}.

πεποικιλμένη לרקמות] a substantially correct paraphr. (Ezek. 16^{10} *ποικίλα* = רִקְמָה). Hence PB. in *v* 12 "wrought about with divers colours."

15 **ἀπενεχθήσονται** תובל] as if fem. sing. with plur. subj. For ἀπ. cf. 60^{11} *ἀπάξει* = יוביל.

17 **ἐγεννήθησαν** יהיו] Local spelling for *ἐγενήθ.* (Deissmann p. 184). It has however misled V. *nati sunt.* The confusion has reacted on *ἐγενόμην*, reviving the radical meaning, Josh. 5^{4}, Esdr. A. 4^{16}, Gal. 4^{4}. Cf. 65^{11} $87^{4.5}$ 90^{2}.

18 **μνησθήσονται** אזכירה] the 1st person sing. seeming inconsistent with *πάσῃ γενεᾷ*, cf. $145^{5.6}$.

XLVI 1 **ὑπέρ** 1° ל. | **κρυφίων** עלמות] v. 9^{1}.

2 **ἡμῶν** לנו] Latt. naturally render the Gk. *Deus noster*; but the Collect for the 23rd S. after Trin. *Deus refugium nostrum et virtus.*

ταῖς εὑρούσαις ἡμᾶς נמצא] incorrect: influenced by 119^{143}.

3 **ταράσσεσθαι** המיר] v. 6^{8}.

ἐν καρδίαις בלב.

4 **τὰ ὕδατα αὐτῶν** מימיו] The suffix, referring (*κατὰ σύνεσιν*) to ימים, is accommodated by LXX to *θαλασσῶν.* V. (in spite of *maris*) *eorum*, but PsR. *ejus.* In the next line all have the sing. *αὐτοῦ ejus.*

5 **τοῦ ποταμοῦ**] v. 9^{7}.

τὰ ὁρμήματα פלגיו] Prov. 21^{1} (perh. copying this) ὁρμή = פלגי. Ὅρμ. = *Impetus* (as V. here) either literal as Dt. 28^{49} ὅρμ. *ἀετοῦ*, or mental Exod. 32^{22}, Amos 1^{11}. Cf. for this passage Josh. 4^{18} *ὥρμησε τὸ ὕδωρ* | Hos. 5^{10} *ἐκχεῶ ὡς ὕδωρ τὸ ὁρμημά μου.* "The currents of the river" to avoid tautology, cf. 43^{4}. Possibly ὅρμ. was a local term of irrigation.

XLVI 5 ἡγίασεν τὸ σκήνωμα αὐτοῦ] i.e. קִדֵּשׁ מִשְׁכָּנוֹ.

6 τῷ προσώπῳ (B) לפנות בקר] (Rom. *vultu suo*) apparently Gk. crpt. of τὸ πρὸς πρωὶ πρωὶ $B^{b}א^{c.a}AT$ Horol. (Mil. *a matutino in matutinum*, V. *mane diluculo*). Perhaps τῷ προσώπῳ πρωὶ was the original of both. 'τὸ πρωὶ πρωὶ is read by one or two MSS in Ex. 36^{3}, Lv. $6^{12(5)}$, 1 Chr. 9^{27}, but I do not see elsewhere τὸ πρὸς π. π. Both readings are very strange. (Judg. 19^{26} לפנות הב' = τὸ πρωὶ A.) But in πρὸς there does seem to me some confusion with פנים. Cf. for τό, Gen. 24^{63} τὸ πρὸς δείλης, also Ps. 30^{6} 90^{6} τὸ ἑσπέρας, Gen. 8^{11}, Num. 28^{8}, Dt. 23^{11} τὸ πρὸς ἑσπέραν, Prov. 27^{1} τὰ εἰς αὔριον.' *D.*

7 ἔκλιναν מטו] the intrans. use of κλ. does not recur in the Pss., but is frequent elsewhere.

+ ὁ ὕψιστος after φωνὴν αὐτ. (exc. Bא), so Hor. PsR. not V.

9 τέρατα שמות] alternative meaning.

10 ὅπλον חנית] v. 5^{13}. | θυρεούς עגלות] i.e. עֲגִילוֹת referred to Aram. עגיל *scutum*. Bä. who is inclined to prefer this rendering.

11 σχολάσατε הרפו] Exod. $5^{8.17}$. | **12** om. סלה v. 3^{9}.

XLVII 1 ὑπέρ לְ.

5 ἡμῖν τὴν κληρονομίαν αὐτοῦ לנו נחלתנו] read carelessly as נחלתו (for overlooking of נ in terminations v. 64^{7}); לנו though mechanically = ἡμῖν probably taken as dir. obj. (v. 17^{4}), the meaning being given by Rom. *nos in hereditatem sibi* and Mil. *nos hereditatem suam.* But V. *nobis hereditatem suam.*

ἣν referring to καλλονήν. So V.

9 + πάντα before τὰ ἔθνη, some MSS with PsR.

10 μετά] i.e. עִם. V. *cum* (*Deo*), PB. *unto the people* עִם עַם (a doublet, possibly original, v. *Par. Psr.*), from SM. *adjunguntur populo Dei.*

οἱ κραταιοί מגני] as fig. = *chieftains.* SM. *eo quod Dei sit veluti scuto protegere terram.*

ἐπήρθησαν] disregarding number or reading נַעֲלָה, "Because the mighty of the earth (belong) to God, they are highly exalted."

τοῦ θεοῦ 2°] Latt. *Dii*, Lat. crpt. of *Dei*. August. "Quoniam dii fortes terræ valde elevati sunt. Qui sunt dii? Populus ille Dei, vitis illa Dei de qua dicit, *Iudicate inter me et inter vineam meam.* Ibunt in tenebras exteriores." The strong gods of the earth are the Israelites of earthly human nature, lifted with pride, who will not sit down with Abraham, Isaac, and Jacob.

XLVIII 1 + δευτέρᾳ σαββάτου.

3 εὐρίζῳ יפה נוף] so B, the rest εὐρίζων.

εὔριζος is rare, εὐρίζειν ἅπ. λεγ. There are questions both as to their meaning and as to their connection with the Hebr.

(i) εὐρίζῳ] εὖ = יפה; ῥίζα = either נוף *a branch* ("in several Talmud passages," J. & L.) or = ניב *fruit* Bä. This would agree with Aq. καλῷ βλαστήματι. Θ. seems to acquiesce in this reading εὐρίζῳ, perhaps making nothing of the original. Another hexaplar rendering (Quinta) nearer the Hebr. is εὐκλάδῳ.

εὐρίζῳ is taken in two ways:—

a. With an eye to the Hebrew, *of beautiful vegetation*, either literal or spiritual (in the latter case possibly agreeing with ἀγαλλιάματι). If the LXX meant this they have been successful in concealing their meaning. No one who could not refer to the Hebr. has so understood it.

b. Interpreting Gk. as original, *well rooted* i.e. *firmly founded*. Suidas ἀντὶ τοῦ ἐπιμόνῳ, καλῶς ἐρριζωμένῳ. V. *Fundatur*. This could however hardly be a translator's intention.

(ii) εὐρίζων: *a.* read by Chrysostom as εὖ ῥιζῶν = καλῶς ῥιζῶν, καλῶς πηγνύς i.e. Κύριος εὖ ῥιζοῖ ὄρη Σ. This practically goes with (i) *b*.

b. εὐρίζων = εὐρύνων Apolin. *Dilatans* (*exultationes*) PsR. August. Syro-Hex. ܐܦܫܚ, associating נ׳ with יפת Gen. 9^{27}, (perhaps reading a reduplicated form) and with some allusion to that passage; "Enlarging Sion to embrace the whole earth."

It would be an anomalous formation but the LXX are fond of verbs in *-ίζω*. *εὐρίζῳ* has some countenance in the other translators, but for the great majority of their readers the LXX would have invented a word to mislead, and successfully.

Symm. *ἀπ' ἀρχῆς ἀφωρισμένῳ*. For *ἀφ.* v. 68[10].

XLVIII 4 *ὅταν ἀντιλαμβάνηται αὐτῆς* לְמִשְׁגַּב] v. 9[10]. For the ל cf. 42[8]. מ as if of an Aramaic infinitive, cf. 127[2]. *Αὐτῆς* supplied. The tense is somewhat unusual, cf. 49[16].

5 After *Βασ.* AR add *τῆς γῆς* with V., PB.

ἦλθοσαν עברו.

6 *ἐσαλεύθησαν* נחפזו.

8 *βιαίῳ* קדים] paraphr.

10 *ὑπελάβομεν* דמינו] v. 17[12].

λαοῦ] Gk. crpt. for *ναοῦ*. M. *Plebis*, Rom. V. *templi*.

12 + *Κύριε* at end from 97[8].

κυκλώσατε] *Go round.* Common in LXX for סבב Gen. 2[13], Josh. 6[3].

περιλάβετε] A slight forcing of the word. *Take her all round*, i.e. by observation.

13 *διηγήσασθε*] i.e. סַפְּרוּ.

ἐν τοῖς πύργοις αὐτῆς. מגדליה.

14 *δύναμιν* לחילה] as if from חַיִל.

καταδιέλεσθε פסגו] *καταδιαιρ.* recurs 55[10] (פלג), 136[13] (גזר), Joel 3 (4)[2] (חלק), besides Symm. Ps. 29[7], Ἄλλος (of the Hexapla) Isai. 14[2].

15 אלהים om. | *εἰς τὸν αἰ. τοῦ αἰ.*] v. 10[16].

הוא ינהגנו על־מות] om. B only.

ποιμανεῖ יְנ] suggested by such contexts as 80[2], Gen. 31[18].

εἰς τοὺς αἰῶνας ad fin.] i.e. עַלְמוֹת (otherwise the plural is עלמים).

XLIX 3 *οἵ τε γηγενεῖς* בני אדם] *γηγ.* (1) Prov. 2[18] 9[18] = רפאים (elsewhere *γίγαντες*). (2) Jerem. 32 (39)[20] אדם i.e. the indigenous contrasted with Israel. (3) Wisd. 7[1] Adam is the *γηγ. πρωτόπλαστος* as Gen. 2[7]

The meaning (2) will fit here; the non-Israelite native races בני אדם; and the Israelite בני־איש.

XLIX 5 **παραβολήν** משל] (cf. *v* 13 *παρασυνεβλήθη* = נמשל) II. accompanies the Hebr. in its various meanings, *comparison, parable, proverb.* For the rendering cf. Num. $23^{7.18}$, Ps. 44^{15} 78^{2}.

πρόβλημα חידתי] 78^{2}, Judges 14^{12}. A *question put forward* for solution, problem, riddle.

7. 8 Anacoluthon, as if it were *τοὺς περ.* in *v* 7 governed by *λυτρ.* *v* 8.

οὐ λυτροῦται] i.e. לֹא פָדָה, although it is not a very usual correspondence of tenses.

9 **καὶ τὴν τιμήν**] i.e. וְיִקַּר (Esth. 1^{4}) subst. constr.

ἐκοπίασεν חדל] Gk. crpt. for *ἐκόπασεν*, PsR. *laboravit*, V. *laborabit.* Cf. 2 Sam. $23^{7.10}$ (B and A).

12 **οἱ τάφοι αὐτῶν** קרבם] i.e. קִרְבָּם, generally accepted. PB. renders MT. *They think*, practically equivalent to AV. "*Their inward (thought) is.*"

ἐπεκαλέσαντο κ.τ.λ.] taking בְּשֵׁשׁ as object, v. 17^{9}.

13 **συνῆκεν** ילין] i.e. יבין, as *v* 21.

παρασυνεβλήθη] cf. *v* 5. Some MSS *παρεσυνεβ.* Double augm. as 151^{6} T *ἐπεκατηράσατο* | Num. 21^{1} (Vat. text not Swete) *κατεπροενόμευσε* | Judges 18^{9} A *ἐνεπεριεπατήσαμεν* | 1 Sam. 30^{13} *ἠνωχλήθην.*

+ τοῖς ἀνοήτοις καὶ.

ὡμοιώθη נדמו] mistaking root. | **αὐτοῖς** supplied.

14 **σκάνδαλον** כסל] confusion with √כשל, which is however mostly = √*ἀσθενής.*

σκάνδ. must here = *stumbling block*, not trap (but Apolin. *δίκτυον*).

μετὰ ταῦτα אחריהם.

εὐλογήσουσιν Bא p.m. ירצו] Gk. crpt. for *εὐδοκήσουσιν*, cf. 119^{108} א, through *εὐλοκ.* v. 38^{13}, Apolin. *ἐπαινήσουσιν.* Rom. *benedicent*, Mil. *bene prosperabuntur*, V. *complacebunt.*

XLIX 15 ἔθεντο שתו] taking שׁ rightly (*D.*) as transitive, (*the ministers of Providence*) *place them.*

θέσθαι (regularly = שית or שום) is very rarely middle in sense (1 Sam. 15^{19} *τοῦ θέσθαι ἐπὶ τὰ σκῦλα*); but V. *positi sunt.*

ἡ βοήθεια αὐτῶν צירם] i.e. צורם, v. 19^{15}.

ἐκ τῆς δόξης αὐτῶν מזבל לו] a guess from end of *v* 18.

Some MSS ad fin. + ἐξώσθησαν. PsR. *expulsi sunt.*

17 μὴ φοβοῦ] used as Lk. 12^{7}. There is a touch of sympathy in this present imperative as though to allay an actual present inclination. The aor. imper. or the fut. indic. (of *φοβεῖσθαι*) is used rather with the distant or contingent. The present in a different sense Jerem. 10^{2}.

18 συγκ. αὐτῷ אחריו] prepns. treated freely.

19 εὐλογηθήσεται] i.e. prob. יְבֹרַךְ neglecting gender.

ἐξομολογήσεταί σοι] i.e. יוֹדֶךָּ.

αὐτῷ לך] Perhaps לך is not rendered, being taken as only emphasising the subject, and the *αὐτῷ* is supplied.

20 εἰσελεύσεται תבוא; ὄψεται יראו] loose renderings. So V., PB.

21 οὐ ולא] ו as introducing apodosis V., PB., v. *v* 13.

L 2 εὐπρέπεια מכלל] מכ׳ and related words are often used of beauty, especially in Ezek. 23^{12} $27^{3.24}$.

τῆς ὡραιότητος αὐτοῦ יפי] i.e. יְפִיּוֹ. PB. gives a compromise, taking MT. verse-division, but with LXX referring ἡ εὐπρ. to God (unless ἡ εὐ. is in apposn. to Σιών, v. 42^{6}).

2 (3) ὁ θεὸς ἐμφανῶς אלהים הופיע] Taken over from *v* 2.

ἐμφ.] as adverbial use of the infin. v. 12^{6} 94^{1}.

καταιγίς נשערה.

5 αὐτῷ] i.e. לו. | τοὺς ὁσ. αὐτοῦ] חֲסִידָו. | τὴν δ. αὐτοῦ] בְּרִיתוֹ. Persons assimilated to context. But the imperative remains to justify MT.

6 κριτής] שֹׁפֵט So V., PB. as substantive.

7 σοι 1^{o}] supplied.

διαμαρτύρομαι אעידה] as 81^{9}; though in both a future would

be expected; in both *al.* διαμαρτυροῦμαι. Cf. 1 Sam. 8^{9} -ύρῃ (so printed); in other places Exod. 18^{20}, Jer. 39^{44} διαμαρτυρῇ.

διαμ. is used generally of testifying by God or in God's name to men, exc. Ex. 21^{29}, Jer. $39\,(32)^{10.44}$; these last have an accus. of the witnesses called, v. also Dt. 4^{26} 31^{38}.

L 9 δέξομαι אקח] I will receive (i.e. at Thy hands).

χιμάρους עתודים] *v* 13 = *τράγων*.

10 δρυμοῦ] the commonest rendering of יער and synonyms.

ἐν τοῖς ὄρεσιν καὶ βόες בהררי־אלף] i.e. : בְּהָרֵי־אֶלֶף. אֶלֶף is not elsewhere used in the singular of cattle.

11 τὰ πετεινὰ τοῦ οὐρανοῦ עוף־הרים] cf. 44^{27}.

ὡραιότης זיז] "= זיו : cf. זיו = *μορφή* Dan. Θ 4^{23} $5^{6.9.10}$ 7^{28}: on the other hand זיז 80^{14} = *μόνιος*." Bä. Cf. 144^{12} κεκαλλωπισμέναι for זָוִיוֹת "corners." J. & L.

14 θυσίαν] supplied (hence in the 1st Memento of the Canon, "qui tibi offerunt hoc sacrificium laudis...tibique reddunt vota sua"). Αἴνεσις (in accordance with Lev. 7^{12-15}) represents in Pss. תודה in a sacrificial context 26^{7} $50^{14.23}$ 56^{13} 69^{31} 107^{22} 116^{17}; so generally in other books 2 Chron. 29^{31} 33^{16}, Jer. 17^{26} (contrast Esdr. B. 10^{11}, Neh. 12^{31-45}); ἐξομολόγησις in other cases 42^{5} 95^{2} $100^{1.4}$ 147^{7}; so Josh. 7^{19}, Isai. 51^{3}: ἀνθομολ. Esdr. B. 3^{11}. In Jonah 2^{10} both occur as doublets.

16 διὰ στόματός σου עלי־פיך.

18 συνέτρεχες] i.e. וַתָּרֶץ. | + ἐτίθεις at end supplied.

19 τὸ στόμα σου ἐπλεόνασε κακίαν פיך שלחת ברעה] loosely rendered. | περιέπλεκε תצמיד.

20 σκάνδαλον דפי.

21 ὑπέλαβες דמית] v. 17^{12}. | ἀνομίαν] i.e. הוות v. 5^{12}. PsR. renders Gk. correctly *existimasti iniquitatem.* V. *inique.* Hence PB. *Thou thoughtest wickedly.*

22 ἁρπάσῃ אטרף] 3rd pers. to suit τοῦ θεοῦ, in spite of *vv* 21. 23; cf. *v* 5.

23 θυσία] i.e. זָבַח. | ἐκεῖ] i.e. שָׁם. | ב v. 17^{9}.

LI 3 + μέγα V., PB.

LI 4 ἐπὶ πλεῖον [הרב[ה] in 62^3 = רבה, cf. 3 M. $5^{17.18}$. Rom. V. *amplius*, Mil. *multum*.

πλῦνον] exactly for כבס, as Gen. 49^{11} etc.

6 ἐν τοῖς λόγοις σου] i.e בְּדִבְרֶ(י)ךָ.

νικήσῃς תְּזַכֶּה] זכה in Syr. = *conquer* (frequent.). ז recurs 73^{13} 119^{9} q.v. Νικ. recurs with Hebr. original only Prov. 6^{25}, Hab. 3^{19}.

ἐν τῷ κρίνεσθαί σε] either בְּשָׁפְטָךְ taking suffix as object, or more probably בִּשְׁפָטֶךָ contr. niph. infin. for בְּהִשָּׁ, a contraction which occasionally occurs. So V., PB. In mechanical renderings it is hard to fix a criterion of interpretation; but 37^{33} makes it probable that the translator thought of this as "prevail when thou prosecutest." The idea of God being judged is a violent one, and not led up to; and *win* is of prosecutor rather than defendant. The fact that *win* cannot apply to a judge, may have led to preferring another pointing to the obvious MT. one. There is nothing clearly to show how St Paul took it in Rom. 3^4, but *v* 6 fits in with this; as the office of judge has more akin to a just prosecutor's than to a defendant's. Field takes κρίνεσθαι here accordingly as = *go to law*.

7 ἐκίσσησέν με יחמתני] In Gen. 30 ἐγκισσᾶν for יחם of cattle, which would be more naturally of conception simply. Can it have been associated with κύω?

8 τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου [בטחות ובסתם חכמה] The first word moved into the second line. For ב v. 17^9.

+ σου to complete a wrong sense.

9 ῥαντιεῖς με תחטאני] The Hebrew being difficult to render literally is interpreted according to the law Num. 19^{19}.

10 ἀκουτιεῖς με ἀγαλλίασιν] ἀκ. from a form ἀκουτός = ἀκουστός (v. Jelf § 318). Lit. "to make heard," but also "to make hear." It has here 2 acc., as in Judges 13^{23}, Cant. 2^{14}: acc. of person only Cant. 8^{13}; acc. of thing only Ps. 66^8 76^9, Jerem. $30(49)^2$. The original is always השמיע. In Sir. 45^5 it takes acc. of pers. and gen. of thing.

LI 10 τεταπεινωμένα] i.e. דְּכוּת, cf. 74^{21}.

11 ἀπόστρεψον τὸ πρόσωπόν σου] v. 10^{11}. PB. *Turn* (+ *away* Commin. Serv.).

12 ἐν μοί לִי.

14 ἡγεμονικῷ נדיבה] a derived sense, *princely*. Ἡγ. is taken by old interpreters psychologically to distinguish the leading from the other elements of the soul. Suidas ἡγεμονικόν. ὁ νοῦς ἢ τὸ κυριώτατον τῆς ψυχῆς ἐν ᾧ αἱ φαντασίαι καὶ αἱ ὁρμαὶ γίνονται καὶ ὅθεν ὁ λόγος ἀναπέμπεται ὅπερ εἶναι (= ἐστὶ) ἐν τῇ καρδίᾳ.

16 τὴν δικ.] cogn. acc. *shall make thy righteousness its joy*. Cf. 52^{3}.

18 ὅτι εἰ] i.e. כִּי לֹא. Cf. 55^{13}.

19 θυσία τῷ θεῷ זבחי אלהים] for the dative cf. 29^{2} 61^{6} 66^{2} 96^{8} 122^{6}.

ἐξουθενώσει תבזה] Gk. crpt. for -εις, from viewing ὁ θεὸς as a nominative subject. PsR. *spernit*, V. *despicies*.

20 + Κύριε. | οἰκοδομηθήτω] i.e. תִּבָּנֶה.

LII 2 Δωήκ] cf. 38^{13}. | Ἀβιμέλεχ אחימלך.

3 ἀνομίαν חסד אל] "[Aquila, Quinta] ὄνειδος nach aram. Sprachgebrauch. LXX lassen dabei אל aus: oder sprechen vielmehr יום כל אֵל." Bä. 'חסדא a common Aramaic word (Syr. and Tg.) = *reproach*. In O.T. Lev. 20^{17}, Pr. 14^{34}; and vb. Pr. 25^{10}.' *D*.

ἐγκαυχᾷ ἀν.] *Makest iniquity thy boast*, cf. 51^{16}; but V. ὁ δυν. ἀνομίαν "Qui potens es in iniquitate."

6 καταποντισμοῦ בַּלַּע] 55^{10}, 2 S. 20^{19}, Eccl. 10^{12}, Lam. $2^{2.5}$.

γλῶ.] in apposition to ῥήματα. The Lat. versions vary, perhaps originally reading *linguam dolosam*. Rom. *In lingua dolosa*. Mil. 1619 *ad linguam dolosam* (from 120^{3}), Mil. (now) *et linguam dolosam*. V. *lingua dolosa*.

7 + διὰ τοῦτο, or for גם. V., PB.

καὶ τὸ ῥίζωμά σου] i.e. וְשָׁרְשֶׁךָ.

8 + καὶ ἐροῦσιν.

LII 10 κατάκαρπος רענן] Hos. 14^{7} ὡς ἐλαία κατάκαρπος כזית הודו.

LIII 2 διέφθειραν השחיתו] Judges 2^{19}. V. *corrupti sunt.*

4 ad fin.+*non est timor Dei ante oculos eorum* Mil. (not Rom.).

5 + πάντες (from 14^{4}).

6 ἀνθρωπαρέσκων חנך] misread חנף, which is rendered ὑποκριτής Job 34^{20} 36^{13} (Bä.). V. *eorum qui hominibus placent*, PsR. *hominum sibi placentium*, Pss. Sol. 4 title.

κατῃσχύνθησαν הבישתה.

κύριον אלהים] Rom. *Dum avertet Dominus*, Mil. *In convertendo Dominus*, V. *Cum converterit Deus*, PB. ..*the Lord*.. From 126^{1}.

LIV 1 ἐν ὕμνοις בנגינות. | **2** + ἰδού.

4 ἐνώτισαι with acc. as 55^{2}; with gen. 39^{13}; absol. in pass. of the faculty 135^{17}.

6 + γάρ. | **7** τοῖς ἐχθρ. Dat. incommodi. | **9** ἐρρύσω με הצילני.

LV 3 ἀδολεσχία] outside the Pss. ἀδολεσχία occurs only 1 Sam. 1^{16}, 1 K. 18^{27}, 2 K. 9^{11}, ἀδολεσχεῖν Gen. 24^{63}, Sir. 7^{14}, $35(32)^{9}$; and a few times in other translators; always = √שיח (Lam. 2^{19} Gk. crpt. for רִנִּי). V. *exerceor* etc. In class. use, generally of frivolous talking, prob. ἄδος and λέσχη *talking to satiety* L. & S.

Biel *meditatio, confabulatio*, giving a Scholion on this place, μετεωρισμός, μέριμνα, φλυαρία; Hesychius here ἐν λύπῃ. The old interpreters seem only to feel firm ground in interpreting by the original Hebrew or by context, e.g. Phavorinus ἀδολ. τὸ φιλοσοφεῖν, ὡς τὸ ὁ δὲ δοῦλός σου ἀδολεσχεῖ ἐν τοῖς δικαιώμασί σου, καὶ τὸ παίζειν ὡς τὸ καὶ ἐξῆλθεν Ἰακὼβ (sic) ἀδολεσχῆσαι εἰς τὸ πεδίον. τὸ φλυαρεῖν καὶ μακρολογεῖν, ὡς τὸ ἀδολεσχεῖς ἄνθρωπε. καὶ τὸ ὀλιγωρεῖν ὡς τὸ ἠδολέσχησα καὶ ὠλιγοψύχησε τὸ πνεῦμά μου (from Biel).

4 ἐνεκότουν μοι וישטמני] Gen. 27^{41}.

6 B omits the verse. The rest σκότος = פלצות.

7 καταπαύσω אשכנה] V. *requiescam*, PB. *Be at rest.*

κ. intrans. as Gen. 2^{2}, Exod. 10^{14}, Judges 18^{2}, Hebr. $4^{4.8.10}$ etc. Also transit. Ps. 74^{8} (?) 85^{3}, Num. 25^{11}, 2 Chron. 16^{5}, Acts 14^{18} etc. (The above include all the instances in Pss. and N.T.)

LV 9 προσεδεχόμην τὸν σώζοντά με אחישׁה מפלט לי] i.e. אוֹחִילָה מְפַלְּטִ לִי (quoted by Bä.). Perh. influenced by 69^{21}. The rendering of tenses in this Ps. seems to show the LXX viewing the affliction as in the past.

ἀπὸ ὀλιγοψυχίας מרוח סעה] ר understood mentally, ס perhaps associated with צער or guessed at.

10 καταπόντισον בלע] v. 52^{6}, 2 Sam. $20^{19,20}$.

11 κυκλώσει יְסוֹבְבֶהָ.

ἐπὶ τὰ τείχη αὐτῆς] patrolling along the top of her walls, v. 23^{3}.

12 ו] transferred from און to beginning of next line והוות.

בקרבה 2°] om. So Rom. V. but Mil. *in medio ejus* (bis). The subject of κυκλ. is variously indicated in versions and editions.

κόπος (Bא) תך] crpt. of τόκος (which the rest have), similar in sound to תך.

Comparing	10^{7}	with	$55^{11,12}$ we have,
מרמה or ות	πικρίας		δόλος
תך	δόλου		τόκος (*al.* κόπος)
עמל	κόπος		πόνος
און	πόνος		ἀνομία.

πλατειῶν] The *Places* or *Plätze* of foreign towns.

13 [ὅτι] εἰ] i.e. לֹא [כי] (bis), as 51^{18}.

14 ἰσόψυχε כערכי] Dt. $13^{(6)7}$ ἴσος τῇ ψυχῇ σου כנפשׁך, Phil. 2^{20}.

ἡγεμών μου אלופי] So of the 'dukes' (i.e. *duces*) of Edom (Hebr. and Gk.) Gen. 36. 'A sense, fairly suitable for the tribal chiefs of Edom, given to a word of the same form (though really another word), meaning *associate, companion*. So AV. *guide*, here and Pr. 2^{17}; and even RV. (but see RVm.) Jer. 3^{4}, Mic. 7^{5}.' *D.*

LV 15 ἐγλύκανας ἐδέσματα נמתיק סוד.

ἐγλ.] num. and pers. assimilated to v. 14.

ἐδ.] as if = צִיד (132[15] *θήρα*). Bä. however thinks ἐδ. a Gk. crpt. of ἑδράσματα (cf. *κραταίωμα* 25[14]).

סוד] rendered 64[3] *συστροφῆς* | 83[4] *γνώμην* | 89[8] 111[1] *βουλή*.

ἐν ὁμονοίᾳ ברגש] V. *cum consensu*, PB. *as friends*.

16 ἐλθέτω θάνατος ישימות K. יַשִּׁיא מָוֶת Q.] The Qrê word-division. The vb. guessed.

17 εἰσήκουσέν μου יושיעני] i.e. יִשְׁמָעֵנִי: or 'paraphr. suggested by "called" just before.' *D.*

18 διηγήσομαι אשיחה] 105[2] (שׂ generally = *ἀδολεσχεῖν*, but sometimes *μελετᾶν*).

καὶ ἀπαγγελῶ ואהמה] The same verb is rendered *ἤχησαν* 46[4] | *ἐταράχθησαν* 46[7] | *συνταράσσεις* 42[6.12] | *λιμώξουσιν* 59[7.15] *εὐφράνθην* 77[4].

19 ἀπὸ τῶν ἐγγιζόντων μοι] i.e. מִקְרֵב לִי, cf. 32[9].

ὅτι ἐν πολλοῖς ἦσαν σὺν ἐμοί] exactly literal. *σὺν* is unusual.

20 καὶ ταπεινώσει αὐτούς] i.e. וְיעַנֵּם; omitting following ו (or ויענמו Bä.). So V., PB., AV.

ἀντάλλαγμα] *exchange* rather than *change*; something taken in exchange, an equivalent, 1 K. 21[2], Job 28[15], Jerem. 15[13], Mt. 16[26]. V. *commutatio*; Apolin. *οὐ γὰρ λύτρον ἔχουσι*, understanding by *ἀντάλλ. redemption* (cf. *v* 19). August. *vv* 20–22, "Qui sic moriuntur in ipsa perversitate, in ipso schismate, non est illis commutatio. Humiliabit illos Deus...in damnatione." He applies it to God's punishment of Donatists who have wronged the covenant with Abraham by forsaking the unity of the Church, or rather been divided from it by the wrath of God.

Appropinquavit cor illius "ut intelligamus cor illius." Aug.

21 ἐν τῷ ἀποδιδόναι] i.e. בְּשַׁלְּמוֹ, pron. omitted as superfluous.

ἐβεβήλωσαν] number accommodated to sqq.

22 διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ καὶ ἤγγισεν] i.e. חָלְקוּ מֵחֲמַת פָּנָיו וְקָרֵב (Bä.). | βολίδες פתחות.

LV 23 **τὴν μέριμνάν σου** יהבך] a paraphrase.

σάλον מוט] 66^{9}, the metaphor of seafaring nations. V. *fluctuationem.*

24 + **κύριε** at end. V., PB.

LVI 1 **ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυμμένου** על יונת אלם רחקים] 'As λαὸς for יונת shows, there must be some paraphrase. It occurs to me that *μεμακρ.* suggests a ptcp. מְרֻחָקִים; and this leaves יונת אל; "God's Dove, the removed ones," paraphrased as by LXX. Cf. Tg. "On the congregation of Israel which is like a silent dove at the time when they are removed from their cities; and turn to praise the Lord of the world as David the humble and perfect [מְכֻתָּם explained as = מָךְ תָּם, as in Aquila] did when the Philistines took him in Gath."' *D.*

2 **κατεπάτησέν με**] i.e. שָׁאֲפַנִי as from שׁוּף (cf. Hosea 10^{14} קאם Bä.). Similarly in *v* 3 and 57^{4}. Also in 139^{11} *κατ.* stands for ישופני. It is not the rendering of Gen. 3^{15}; but in Job 9^{17} = *ἐκτρίψῃ.*

3. 4 **ἀπὸ ὕψους**] i.e. מֵרוֹם.

מרום יום is placed 4 words too soon to follow היום; the num. and pers. of *φοβηθήσονται* (אירא) being suited to the new context. V. follows MT. in these points; Rom. follows the LXX. Mil. adopts a still more confused compromise*.

5 **τοὺς λογούς μου**] i.e. דְּבָרַי.

+ **ὅλην τὴν ἡμέραν** with Rom.; but not Mil. V.

6 **ἐβδελύσσοντο** יעצבו.

7 **παροικήσουσιν** יגורו] as 61^{5}, altern. meaning. Cf. 31^{14} 34^{5}; but in 22^{24} ג' = *φοβηθήτωσαν.*

ὑπέμεινα קוו] Gk. crpt. for *-αν*, v. p. xviii.

τῇ ψυχῇ μου] for dative v. 33^{20}. Rom. *expectavit anima mea*, Mil. *-verunt -am -am*, V. *sustinuerunt animam meam.*

8 **ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς**] i.e. עַל־אַיִן פַּלֵּט־לָמוֹ. **ὑπὲρ τοῦ μηθενὸς** *for no consideration* and so = **οὐ** (the neg. **μὴ** being

* i.e. *ab alt. d. non timebo* both before and after *Quoniam...debellant me.*

determined by the defin. art.); σώσεις, καταξεις Hebr. futures in imperative sense (10[16]); פ as imper. Piel; or "Wilt thou save them on behalf of vanity?" i.e. without any good object. But the rendering is mechanical, and hard to adjust grammatically to a meaning. V. *Pro nihilo.*

Apolin. takes it as = μὴ σώσαις: ὧδε κότῳ καθέλοις κρυερῷ κακοεργέα φῦλα.

Μηδὲν as a subst. again 81[15] but in a different sense.

LVI 9 τὴν ζωήν μου נדי] interpreting as Tg. *dies vagationis meæ* Bä. Cf. 37[7] B, ζωή = דרך.

ἐξήγγειλά σοι ספרתה אתה] i.e. סִפַּרְתִּי; א as dative, Bä.

ἔθου ישימה] i.e. שַׂמְתָּ.

ἐνώπιόν σου בנאדך] τῆς λέξεως τὸ εὐτελὲς ἀποφεύγοντες Bä.; or rather נגדך(ב).

ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου הלא בספרתך] a loose rendering of a difficult expression. הלא is paraphrased again in *v* 14.

10 אז] om. with Rom. but Mil. V. *tunc.* | + σε. | ἰδού זה.

11 ῥῆμα...λόγον] דבר (bis), and PB. *rejoice...comfort me,* אהלל (bis) for variety.

13 ך, לך merged in one σου, v. 31[22]. PsR. *Vota quæ reddam laudationis tibi.* V. *V. tua qu. r. laudationes t.*

14 καί הלא. | εὐαρεστῆσαι התהלך] v. 26[3].

Except Bא p.m. most MSS with Horol. PsR. insert (before καὶ τ. πόδ.) τοὺς ὀφθαλμούς μου ἀπὸ δακρύων from 116[8].

LVII 3 εὐεργετήσαντα גמר] v. 12[2].

4 ἔδωκεν εἰς ὄνειδος חרף] ח only here with Divine subject.

καταπατ.] v. 56[2]. | The סלה moved back to the end of *v* 3.

5 + ἐρρύσατο] to suit next variation. | ἐκ μέσου בן] i.e. מִתּוֹךְ.

τεταραγμένος להטים] paraphr. | ὅπλον חנית] v. 5[13].

7 εἰς αὐτόν בתוכה. | 8. ad fin. Horol. with א + ἐν τῇ δόξῃ μου. | ad fin. PsR. + *Domino.*

9 ἐξεγερθήσομαι ὄρθρου אעירה שחר.

LVIII 2 ἄρα] i.e. אֵלָם (ap. Bä.).

εὐθεῖα] neut. pl. v. 19[9].

LVIII 3 **συμπλέκουσι**] i.e. תְּפַלֵּסָן (instead of תְּסֻן) Bä., who prefers it. So V., PB. **Συμπλέκ.** inexact (as **περιέπλεκε** 50^{19}), V. renders both of them by *concinnare*.

4 **ἐλάλησαν**] i.e. דִּבְּרוּ. | **5.** חמת 2^{o} om. | **καὶ βυούσης** prob. = וְאֹתָם.

6 **φαρμάκου τε φαρμακευομένου** חובר חברים] loosely rendered, as if חֶבֶר כְּחָבָר *a charm concocted*. PsR. *veneficia quæ incantantur*. V. (drawing to the Hebr. as if the Gk. were **φαρμακοῦ** with a middle verb) *Venefici incantantis*.

παρὰ σοφοῦ] i.e. מֵחָכָם. PsR. *a sapiente*, V. *sapienter*.

7 **συνέτριψε, συνέθλασεν**] i.e. חָרַס, נָתַץ.

τὰς μύλας מלתעות] Job 29^{17}, Prov. 30^{14}, Joel 1^{6}. L. & S. give no example of this use of **μύλη**.

8 **ἐξουδενωθήσονται** יאמסו יִמַּס taken in the ordinary sense.

לְמוֹ] om. v. 31^{22}. | **τὸ τόξον αὐτοῦ** חצו] to suit **ἐντενεῖ**. So 64^{4}.

ἕως οὗ כמו] v. 61^{7}. | **ἀσθενήσουσι** יתמללו] Prob. confused with אמלל.

9 **κηρός** שׁבלול] conjectured from the next word; or a more elegant figure substituted.

ἐπέπεσε (sic Bא) **πῦρ** נפל אשת = נָפַל אֵשׁ.

10 **τὰς ἀκάνθας ὑμῶν** סירותיכם] altern. meaning.

πρὸ τοῦ συνεῖναι τ. ἀ. ὑ. τὴν ῥάμνον בטרם יבינו ס׳ אטד] when two accus. follow an infinitive the order is generally subject, object, as no doubt intended here. Mil. V. *Priusquam producant* (V. *intelligerent*) *spinæ vestræ rhamnum*, Rom. *Pr. producat spinas vestra rhamnus**.

καταπίεται ὑμᾶς יישערנו] Gk. crpt. either for **ἡμᾶς** or for **αὐτούς** (pl. for s.).

11 + **ἀσεβῶν**] So Rom. (*impiorum*); but not אT. Mil. V.

* "Priusquam producent spinæ vestræ rhamnos. Spinæ naturam hanc habent ut in virgulto magis quam in arboribus prorumpant. Rhamnus autem arbor est spinea nullum omnino afferens pomum. Ergo priusquam spinæ vestræ in arborum duritiam conversæ radicitus fundatæ permaneant et effætæ, rhamnus quasi viventes absorbeat vos spinosa et obdurata iniquitas vestra." Arnobius M.

LVIII 11 τὰς χεῖρας αὐτοῦ פעמיו] cf. 74^{3}.

12 εἰ ἄρα אך. | ἄρα אך v. 31^{23}.

κρίνων αὐτούς] i.e. שְׁפָטָם, cf. 17^{14} 104^{17} 107^{17} 139^{16}, Judg. 5^{16} A.

LIX 1 τὸν οἶκον αὐτοῦ הבית] the pronoun supplied.

2 λύτρωσαί με תשגבני] v. 9^{10}.

4 ἐθήρευσαν ארבו] the rendering of יגורו 94^{21}.

ἐπέθεντο יגורו.

5 ἔδραμον καὶ κατεύθυνα וכוננו ויצון] Gk. crpt. for κατεύθυναν (v. 56^{7}). Hence V. *cucurri et direxi*, cf. 62^{5}.

6 τοὺς ἐργαζομένους τὴν ἀνομίαν בגדי און.

7 λιμώξουσιν יהמו] λ. πάνυ πεινᾶν Hesych.; cf. Dt. 28^{20} ἐκλιμίαν = מהומה. Symm. ἀχορτασίαν (from Biel).

10 τὸ κράτος μου] i.e. עֻזִּי.

11 ὁ θεός μου τὸ ἔλεος αὐτοῦ] i.e. אֱלֹהֵי חַסְדּוֹ.

12 τοῦ νόμου σου עמי] Gk. crpt. of τοῦ λαοῦ μου; or of τ. ὀνόματος σ. (so א$^{c.a.}$) from שִׁמִּי, the possessive being accommodated. PsR. *legis tuæ*, V. *populi mei*.

13. 14 διαγγελήσονται συντέλειαι ἐν ὀργῇ συντελείας : יספרו כלה בחמה כלה] i.e. יְסַפְּרוּ כָלָה בַּחֲמַת כָּלָה (neglecting gender). כ׳ as Neh. $1^{8.9}$, Zeph. 1^{18}, Jer. 4^{27} *al.* Cf. תכלה Ps. 119^{96}.

διαγγελ.] of public proclamation Exod. 9^{17}, Lev. 25^{9}, Sir. 43^{2}, 2 M. 3^{34}. Mil. *Compellentur in consummatione in ira consummationis*, (so Rom. but om. *in con.* August. for it *consummationes*). V. *Annuntiabuntur in cons.* (rest as Mil.). "Obscurum" Aug. *Compellentur* perhaps subjunct. '= *be accosted*, a variant for *annunt.* and hardly more unsuitable.' *D. In consumm.* = συντελείᾳ. "Consummatio id est mors"—Theodore (? Mopsuest.) says διαγγελήσονται ἀντὶ τοῦ ἔσονται...ἀπὸ τούτων ὧν πράττουσι ἀπὸ τούτων συντελεσθήσονται καὶ ἀποθανοῦνται.—Chrysostom τὴν ἐν ὀργῇ συντέλειαν τὸ μέλλον λέγει κριτήριον. From a Catena Patr. Græcorum.

18 ὁ θεός μου ὅτι ἀντιλήμπτωρ μου εἶ ὁ θεός μου τὸ ἔλεός μου] i.e. כִּי אֱלֹהַי מִשְׂגַּבִּי אֱלֹהֵי חַסְדִּי כ׳ א׳ וגו׳.

LX 1 τοῖς ἀλλοιωθησομένοις עלי־שושן] cf. 45^1. על as = ל.

ἔτι עדות] i.e. עד.

ὅποτε ἐνεπύρισεν בהצותו (from נצה)] i.e. בְּהַצִּיתוֹ from יצת.

ὅποτε in Pss. occurs only in the titles of 3, 34, 56, 59, 60, also in Job 26^{14} 29^{22}, Isai. 16^{13}, Tob. 6^{13} 7^{11}†.

ἐμπυρίζειν common in LXX, esp. of wasting by fire. Not classical nor in N.T.

Σωβάλ צובה] The Gk. does at times add consonants to the end of Hebr. proper names, perh. to enhance the foreign look. Σειράχ = סירא; Ἀκελδαμάχ Acts 1^{19}; Ἀσεδέκ Isai. 19^{18} (where Burkitt reads חסד), v. R. R. Ottley's Isaiah (LXX).

2 τὴν φάραγγα בניא] v. 17^9. | τῶν ἁλῶν מלח] Gen. 14^4 (?) *salt workings.*

3 ᾠκτείρησας תשובב. | ἡμᾶς לנו] so RV.

4 συνετάραξας αὐτήν פצמתה.

5 κατανύξεως תרעלה] *of piercing* (conjecture to suit context): v. 4^5. (תרע Isai. $51^{17.22}$ = πτώσεως.)

6 σημείωσιν נס] v. 4^7. | τόξου קשט] as if קֶשֶׁת.

8 κοιλάδα עמק] κ. not sharply distinguished from φάραγξ but generally wider; φ. rather a ravine with torrent bed. Latt. for κ. *convallem.*

9 βασιλεύς μου מחקקי] i.e. either reading מלכי, or interpreting מח historically.

10 τῆς ἐλπίδος μου רחצי] referred to Aram. root (Dan. 3^{28}), for dignity. Cf. 58^9.

ἐκτενῶ אשליך] Perhaps indicating a contemptuous stride over the conquered country; ἐπὶ (τὴν Ἰ.) then as in 23^3.

ὑπετάγησαν התרועעי] i.e. עוּ, connecting with רעע and giving the meaning "to be worsted." Cf. Dan. 2^{40} in the light of its interpretation.

11 περιοχῆς מצור] מ usually means siege enclosure; but it is sometimes used of defensive enclosure, i.e. ramparts. Cf. Zech. 9^3, 2 Chr. 8^5 11^5 32^{10}. Περιοχή, *a surrounding*, might be either one or the other,—it stands, for instance, for מצודה "hold,"

1 S. 22^4, 2 S. 5^7 *al.*; but 2 K. 24^{10} 25^2 and also Ezek. 4^2 seem to support the sense of hostile surrounding, besieging. Cf. also use of *περιέχω.*' *D.* v. 31^{22}. In Isai. 27^3 the two senses form doublets of נצרה, *πόλις ὀχυρὰ πόλις πολιορκουμένη.* Rom. V. *in civitatem munitam*, Mil. *in civitatem circumstantiæ.*

LX 12 Mil. omits *Deus* 2°, not Rom. V.

14 ἐξουδενώσει יבום] v. 44^6.

LXI 1 ἐν ὕμνοις על־נגינת. | **2** ὁ θεός] om. B only.

3 ἐν τῷ ἀκηδιάσαι בעטף] ἀκ. = to feel ἀκηδής, which from meaning *without care*, came (cf. ἀπαλγεῖν) to be applied to despondency, enervated dejection, indifference of mind amounting to torpor. 119^{28} ἐνύσταξεν ἡ ψυχή μου ἀπὸ ἀκηδίας (תוגה); Sir. 29^6 λόγους ἀκ. the despondent answer of a borrower; Is. 61^3 (כהה) πνεῦμα ἀκηδίας (Bar. 3^1). Suidas ἀκηδ. ῥαθυμία, ἀχθηδών, λύπη. | Ἀκηδιάζειν 102^1 143^4 (forms of עטף) Sir. 22^{14}; v. Bp. Paget on the Seven Deadly Sins. Here aor. inf. = pres. inf., v. Plummer S. Luke 3^{21}.

ὕψωσάς με ירום ממני] i.e. יְרוֹמְמֵנִי, person suited to context.

6 κληρονομίαν τοῖς φοβ. ירשת יראי] v. 51^{19}.

7 Through taking ἔτη with line *a*, a confusion has arisen in some MSS; πρὸς τὰ ἔτη, εἰς τ. ἔ. V. *annos ejus* c. sqq.

ἕως ἡμέρας כמו] i.e. כְּיוֹם. Cf. 58^8 ἕως οὗ ἀσθενήσουσιν כמו יתמללי | 142^8 כי תגמל ἕως οὗ ἀνταποδῷς | Isai. 8^{23} ἕως καιροῦ כעת; and 94^{15}. 'At the time of, *when*, must in these cases have been interpreted from the context as = *until.*' *D.*

8 + αὐτοῦ.

τίς מן] Aramaic. | ἐκζητήσει ינצרהו] v. 12^8. αὐτῶν perhaps originally αὐτόν = הו : in the effort after sense first written -ῶν (BR), and then omitted (the other MSS).

9 ἡμέραν ἐξ ἡμέρας יום יום] Gen. 39^{10}: cf. Lev. 25^{53} ἐνιαυτὸς (al. -ὸν) ἐξ ἐνιαυτοῦ שנה בשנה.

LXII 1 Ἰδιθούν ידותון. | **2** ὑποταγήσεται דומיה] v. 4^5.

3 ἐπὶ πλεῖον רבה] cf. 51^4.

4 ἐπιτίθεσθε תהותתו. | φονεύετε] i.e. תְּרַצָּחוּ.

LXII 4 πάντες כלכם] Rom. *universos*, Mil. *omnes vos*, V. *universi vos.*

ὡς τοίχῳ בקיר] either dat. of instrument, or ὡς with constr. of ὁμοίως. | φραγμῷ] = *maceriæ* (V.) 89[41]. Le Blanc explains the dat. either as a sort of apposition to *in hominem*, or understanding *incumbitis*: so the Douay "*as if you were thrusting down.*"

ὠσμένῳ הדחויה] From absence of art. LXX probably read the ה with the former word גְּדֵרָה ד׳. For the rendering cf. 36[13].

5 τὴν τιμήν μου] i.e. מַשְׂאֵתִי, taking מ׳ as = ישׂאת. PsR. *honorem meum*, V. *pretium meum.* | ἕδραμον] i.e. יָרֻצוּ. Cf. 50[18].

ἐν δίψει בזב] Gk. crpt. for ἐν ψεύδει. 'So already Eusebius in Com. thinks σφάλμα τι γραφικὸν συνέβη for ψεύδει.' *D.* Or from combined error of eye and ear for בצמא.

V. in *pretium* and *cucurri* (cf. 59[5]) takes alternative renderings of Gk. not coinciding with the Hebr.

9 πᾶσα συναγωγή בכל־עת] i.e. בְּכָל־עֵדַת. For ב v. 17[9].

If ἐκχέετε is present cf. for non-contracted form 28[2]; in short stems the pres. imper. is sts. used as = aorist, cf. Judges 6[20] ἔκχεε. Or it may be aor. (אT have ἐκχέατε). The change of α to ε does occur ('In der Sprache Aegyptens nicht gerade selten.' Thumb, p. 66).

10 τοῦ ἀδικῆσαι] i.e. לְעֹלוֹת from עָוְלָה Bä., 58[3] 64[7].

ἐκ ματαιότητος מהבל.

11 ἐπιποθεῖτε תהבלו] conject. from the parallel, Bä.

ῥέῃ ינוב] i.e. יזוב 78[20] 105[41] Lev. 15[25]. In 92[15] ינוב׳ = πληθυνθήσονται, a plain unfigurative rendering which would have suited LXX here had they read as MT.

LXIII 1 Ἰδουμαίας יהודה] אT Apolin. Ἰουδαίας. As least familiar Ἰδουμ. might have seemed original; but cf. Isai. 44[26] B (which may indicate the same district as the Hebr.).

2 אתה] taken to emphasise the suffix of the next word; the emphasis is rendered by placing πρὸς σὲ before verb, v. 9[7].

ποσαπλῶς] (here only) i.e. כַּמָּה, = 35[17] πότε, 78[40] ποσάκις.

LXIII 3 ὤφθην σοι חזיתך] The voice altered; from the idea of reverence and the example of Exod. 24^{11} *καὶ ὤφθησαν ἐν τόπῳ τοῦ θεοῦ* ויחזו את־האלהים.

4 ζωάς חיים] Plur. ἅπ. λεγ. in the Bible; perhaps for an intensive effect. Cf. 18^{12}.

6 καὶ χεῖλη ἀγαλλιάσεως αἰνέσει τὸ ὄνομά σου ושׂפתי ר׳ יהללי־פי] As it stands χ. is of course subject and ὄν. accus.; but originally χείλη = Hebr. accus. (v. 12^{3}), generally in this case rendered by dat. Horol. *χείλει.*

ὄνομα σου crpt. of *στόμα μου* which is read by many MSS and by the Ch. Texts; the pronoun accommodated. PsR. *labia exultationis laudabunt nomen tuum*, V. *labiis exultationis laudabit os meum.*

7 ἐν τῷ ὄρθρῳ באשמרות. | μου 2^{o}] B only.

10 εἰς μάτην לשׁוא] i.e. לַשָּׁוְא.

11 παραδοθήσονται ינירהו] to suit context: the same is rendered ἔκλινεν in 75^{9}. The niphal in 77^{3} is read otherwise.

μερίδες] i.e. מְנָת (plur. constr. of מָנָה)*.

LXIV 2 + πρὸς σέ] not א Latt.

3 The verse is omitted by B p.m. only.

συστροφῆς סוד] *συστρ.* Judges 14^{8} a swarm of bees; generally a gathering for a bad or questionable purpose. *ἡ ὁμόνοια καὶ ἡ ἐπὶ κακῷ συμφωνία.* Suidas. 2 K. 15^{15}, 1 M. 14^{44} (neutral), Acts 19^{40} (simly. the verb 2 Sam. 15^{31}, 2 K. 9^{14} 15^{15}). Another use is given by Hesych. λαίλαψ = *ἀνέμου συστροφὴ μετὰ ὑετοῦ*; so Hos. 4^{19}, Sir. 43^{17} *συστροφὴ πνεύματος* (Hos. 13^{11}).

5 ἐξάπινα κατατοξεύσουσιν αὐτόν פתאם ירהו] In *v* 8 both words are differently rendered.

7 ἐξέλιπον תמנו] as = תַּמּוּ. נ is occasionally neglected in such terminations. The translator may have thought it capable of insertion 10^{8} 22^{22} 47^{5} 77^{7} 118^{13} 119^{51}.

ἐξερευνῶντες ἐξερευνήσει חפשׂ מחפשׂ] i.e. חָפְשׂ חָפַשׂ.

προσελεύσεται] i.e. יִקְרַב.

* The plural of מְנָת would be מְנָיוֹת or מְנָאוֹת, *D.*

LXIV 7 **καὶ καρδία βαθεῖα**] a mechanical rendering. Latt. *ad cor altum.*

8 **καὶ ὑψωθήσεται**] i.e. וְיָרֻם. | **νηπίων**] i.e. פְּתָאִם. Cf. 116[6].

9 **καὶ ἐξουθένησαν αὐτόν** ויבשילהו עליו] B p.m. only, with Rom. *pro nihilo habuerunt contra eos.* The rest **ἐξησθένησαν.** Mil. V. *infirmatæ sunt contra eos*, and Apolin. **Ἠπεδαναῖς γλώσσῃσιν** (*debilibus linguis*). **Ἐξουθ.** Gk. crpt. for **ἐξησθ.** v. 27[2] 7[6]; and for **ἀσθενεῖν** transitive cf. Mal. 2[8] (Bä.).

עליו om. by B, acc. to LXX practice (31[22]) involving here perhaps a loose treatment of number (-ו, -ה).

ἐταράχθησαν יתנודדו.

LXV 1 V. adds "Aggæi, Ieremiæ et Ezechiel populo transmigrationis quando incipiebat proficisci." So Apolin. Jerome (instead of שיר) "de profectione." Bä. suggests a confusion of שִׁיר with the Aramaic שַׁיָּרָא a caravan.

2 **πρέπει** דמיה] Prob. referring to root = **ὁμοιοῦσθαι**, and accommodating sense.

+ **ἐν Ἰερουσαλήμ.** Some MSS, Latt. PB.

3 **εἰσάκουσον**] i.e. שְׁמַע. | **μου** supplied or read תפלתי.

4 **ἀνόμων** עונת] ? Gk. crpt. for **ἀνομιῶν**, Latt. *iniquorum.*

ὑπερηδυνάμωσαν] cf. **παρηνόμουν** 119[51].

ἡμᾶς מני] i.e. ממנו or treating number loosely.

τὰς ἀσεβείας ἡμῶν σὺ ἱλάσῃ] the classical use of **ἱλάσκ.** is trans. *to propitiate a person*, the LXX use generally intrans., both mid. and passive, *propitius esse* vel *fieri* with dat. of person favoured. In the Pss. (all = כִּפֶּר) it has dat. of offence forgiven 25[11] (לְ) | 78[38] (no Hebr. prep.) | 79[9] (עַל). Here acc. of offence, as Hebr. 2[17] and (with **ἐξιλ.**) Sir. 28[5], Dan. Θ 9[24]; in these three the subject being the mediator. Where the offended, i.e. God, is the subject it is passive in N.T. Luke 18[13].

5 **ἅγιος**] i.e. קָדֹשׁ.

6 **θαυμαστός** נוראות] in loose apposition, 45[5] 68[36], Exod. 34[10]. Usu. נ = **φοβερός.**

καὶ τῶν ἐν θαλάσσῃ μακράν ויום רחקים] om. B. Possibly **τῶν** is a subsequent addition. Latt. *et in mari longe.*

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LXV 8 συνταράσσων משביח] "Dan. 5^{29} *συνταράσσειν* שבש" Bä. Rendered correctly 89^{10} *καταπραύνεις*.

τὸ ὕδωρ שאון] B only. The rest *κύτος*, an inexact paraphr. Κύτος is not the swelling (*κύματα* collectively) but the *volume* or extent of the sea. In Dan. O 4^{8} it paraphrases חזות *aspectus*, i.e. the volume, or spread of the tree. "Schol. ad [Ps. 65^{8}] *κῦτος* interpretatur *κοίλωμα*, *πλάτος ἢ βάθος*. Suidas *ὄγκος* [bulk], *χώρημα* [capacity]." Biel. PsR. *fundum*, V. *profundum*.

After *αὐτῆς* some MSS with Horol. and PsR. add *τίς ὑποστήσεται*.

ταραχθήσονται] i.e. יֶהֱמוּן.

9 ἑσπέρας] V. *Vespere*, perh. altern. spelling of *vesperae* (Mil.); but Rom. *vesperî* looks like a mechanical rendering of ἑσπέρας.

10 ἐπλήθυνας] i.e. רִבִּיתָ or Hebraic paraphr.

ἡ ἑτοιμασία σου] i.e. תְּכוּנָה : *σου* supplied, cf. 10^{17}.

11 πλήθυνον τὰ γενήματα αὐτῆς נחת גדודה] Perhaps the translators gave it up and provided a suitable substitute.

γενήμ. So the Uncials. Very common in LXX for the produce of land: also in Polybius, Lk. 12^{18}, 2 Cor. 9^{10}, in the Synoptists (*γεν. τῆς ἀμπέλου*), and in Egyptian papyri c. 230 B.C. Never *νν* in papyri; they fluctuate between *ν* and *νν* in those forms which otherwise are common to *γίνομαι* and *γεννάω* (Deissmann). Cf. 45^{17} $87^{4.5}$ 90^{2}, and the spellings of A, *ἁμαρτάννειν* 39^{2}, *ἀνεπισταννομένους* 44^{6}.

εὐφρανθήσεται תמוגגנה.

ἀνατέλλουσα] i.e. צִמְחָה Bä. The root is freq. with vegetable reference, as Gen. 3^{18} תַּצְמִיחַ; Jerem. 23^{5}, Ezek. 16^{7}, Zech. 3^{8} צֶמַח etc., Ps. 72^{7} 92^{8} פרח.

12 τὸν στέφανον] i.e. עֲטָרֶת, not wanted as a verb, תב׳ being brought into this verse.

καὶ τὰ πεδία σου ומעגליך.

πλησθήσονται ירעפון.

13 πιανθήσεται ירעפו.

LXV 13 τὰ ὄρη נאות] Gk. crpt. of ὡραῖα written ορεα, נ being regarded as fem. plur. of נָאוָה, v. 23[2], Job 18[15], Joel 1[19.20]. V. *speciosa* (v. Isai. 27[10]). Another crpt. is ὄρια, whence PsR. *fines.*

Vv 11—13 are to some extent re-written by LXX in the spirit of the original, details not being clear to them.

LXVI 1 + ἀναστάσεως] For the genit. v. 29[1]. Bä. explains ἀν. by *v* 9 τοῦ θεμένου τὴν ψυχήν μου εἰς ζωήν, which seems not enough to give a character to the whole Ps. Ἀναστῆναι and cogns. very often = קום Gen. 7[4.23], Exod. 26[30], Ps. 78[5.6] etc. Can ἀναστ. here = תקומה misread for תרומה, i.e. a Psalm at the setting apart of victims, *vv* 13—15? But תר might not exactly fit in here; v. Hastings, DB. s.v. *Offer.* | θεῷ] Horol. κυρίῳ.

2 כבוד 1°] om. unless δὴ takes its place.

δόξαν αἰνέσει] cf. 29[2].

3 ψεύσονταί σε] 'Dt. 33[29], Job 6[10] 8[18], Isai. 57[11], Acts 5[3]; usu. dat. Ps. 18[45] 81[16] *al.* Acts 5[4].' *D.*

4 + ὕψιστε ad fin. Some MSS with Horol. PsR.

5 + τέκνα, v. 34[12]. | φοβερός] ref. to θεοῦ v. 42[6] 6[1].

ἐν βουλαῖς עלילה.

6 ὁ μεταστρέφων] i.e. הֹפֵךְ.

7 ἐν τῇ δυναστίᾳ τοῦ αἰῶνος αὐτοῦ בגבורתו עולם] αὐτοῦ misplaced. There is some confusion in MSS; originally ἐν τ. δ. αὐτοῦ τ. αἰ. "who ruleth eternity in his power." V. *in æternum.*

οἱ παραπικραίνοντες הסוררים] cf. 68[7] 5[11]. | ἐν ἑαυτοῖς למו.

8 ἀκουτίσασθε השמיעו] *al.* Horol. -ατε. PsR. Missal *obaudite,* V. *auditam facite.*

9 μου נו (bis)] i.e. ני-.

11 ἐνώπιον ἡμῶν במתנינו] *al.* with Horol. ἐπὶ τὸν νῶτον ἡμ.

12 ἀνθρώπους אנוש] Rom. *hominem,* Mil. V. Jer. *homines.*

εἰς ἀναψυχήν לרויה] i.e. לִרְוָחָה. Bä. comparing 1 Sam. 16[23] (ἀνέψυχεν = רָוַח) and Exod. 8[15(11)].

14 διέστειλεν פצו] 'διαστ. *to set forth clearly*: cf. for בטא

Lev. 5^4, Ps. 106^{33}, and διαστολὴ Num. 30^7. Also for other words Gen. 30^{28}, Lev. 22^{21}.' *D.*

LXVI 15 μεμυαλωμένα מחים.

+ καί. PsR. *cum incenso et arietibus*, V. *c. inc. arietum.*

ποιήσω אעשׂה] Hebraism of translation, or mechanical rendering; cf. Exod. $29^{36.39}$ etc.; i.e. ποιεῖν follows עשׂה in these passages in taking a special sacrificial meaning; a fact which Prof. T. K. Abbott (in his pamphlet Τοῦτο Ποιεῖτε) strangely denies. Some MSS ἀνοίσω, Latt. *offeram.* | + σου 2^o.

16 τὸν κύριον אלהים] τ. θεόν $א^{c.a.}$ Horol. Latt.

17 καὶ ὕψωσα] equiv. of pass. וירומם. | ὑπὸ τὴν γλ.] ὑπὸ of rest with acc. 10^7 18^{10} 91^4 140^4 and elsewhere, e.g. 1 K. 13^4 ὑπὸ δρῦν. With acc. also Ps. $18^{39.48}$ 47^4 106^{42} 144^2. For ὑπὸ with gen. v. 2^6. † in Pss.

19 διὰ τοῦτο אכן] i.e. לָכֵן, v. 31^{23}. | + μου 1^o.

LXVII 1 τῷ Δαυείδ שׁיר] i.e. לדוד.

2 The renderings correspond with those in Num. $6^{24.25}$; exc. that ἐπὶ here = אל, in Num. את: יחנ here=οἰκτειρήσαι, in Num. εὐλογήσαι.

LXVIII 2 ἀναστήτω יקום] Num. 10^{35} ἐξεγέρθητι; otherwise the rendering is the same.

3 ὡς ἐκλείπει כהנרף.

ἐκλιπέτωσαν] i.e. תִּנָּדֵף,—at least if one may suppose with Hitzig that the LXX understood the construction to be that of a personal plur. with fem. sing. vb. (Ges. § 145 k): otherwise, it will be a case of loose rendering.

+ οὕτως.

4 + διάψαλμα after εὐφρανθ. ? סלו of *v* 5 misplaced.

5 ἐπὶ δυσμῶν בערבות] (cf. Isai. 51^3). (*Riding*) *on the West* i.e. on the glory of the sunset, as V. *ascendit super occasum.* In this sense ἐπιβ. occurs with acc. 76^7: generally with ἐπὶ and acc. Gen. 24^{61}, Dt. 33^{26}, 1 Sam. 25^{20} 30^{17}, Esth. 6^8; with ἐπὶ and gen. Num. 22^{22}, 2 Sam. 18^9, Jer. 22^4: with ἐπὶ and dat. Jer. 17^{25}.

"'Heavens' is a Jewish interpretation of the word properly rendered 'deserts'; 'as it were upon an horse' comes from Münster" (*Par. Psr.*), "qui orbibus cœlorum veluti equo insidet," v.e. being obviously added to distinguish from sitting upon a throne.

LXVIII 5 **Κύριος** ביה] v. 17[9]. Delitzsch agrees with LXX. **ταραχθήσονται ἀπὸ πρ. αὐ.**] doublet of preceding line (*ἀγαλλ. ἐν. αὐ.*), reading רגזו for עלזו (18[8]). Bä. refers to Dt. 2[25].

7 **μονοτρόπους** יחידים] *The solitary.* *ἅπ. λεγ.* in LXX: used in the same sense Eur. *Andr.* 281. (?) Derived in LXX from the Alexandrian stage.

Perhaps from the Ps. and not from common use came its ecclesiastical application to monastic life. Otherwise both in general use and in interpreting this passage, the termination *-τροπος* seems to have been more obviously taken, so as to make *μονότρ.* = either *of one kind*, *monotonous*, or *of one moral character*, *simple*, *consistent*, or sometimes there is an inclination to make it = *μονότροφος* from *τρέφω*.

Rom. Cyprian Aug. (so PB) *unanimes*, Mil. V. *unius moris.*

ἐν ἀνδρείᾳ בכושרות] 'a slight paraphrase. כשר is to *be skilful* or *successful* (late Hebr. and Aram.).' *D.* Eccles. 2[21] 4[4] 5[10] כישרון = *ἀνδρεία* | Eccles. 10[10] הכשיר = *τοῦ ἀνδρείου.*

ὁμοίως אך] v. 23[6] (אך = ὡς). | **παραπικραίνοντας** = סוררים] 66[7]. | **τ. κατοικοῦντας**] i.e. שֹׁכְנֵי.

ἐν τάφοις צחיחה] Paraphr. Prof. Flinders Petrie has kindly supplied the following:—"Dwelling in the tombs would not be possible in the Delta; but there are plenty of rock-tombs at Alexandria, Ptolemaic and Roman. These however would hardly be empty in 200 B.C. The nearest rock-tombs in Egypt would be at Memphis. But I should rather think the reference to be good Syrian and not Egyptian in its source. Nothing is more likely for dwellings than the large rock-tombs about Jerusalem; and there seem such even far south of Hebron in the wilds which are parched and uninhabited.

Rock-tombs are not in good soil but in bare rocky faces. It would not be likely that the rock-tombs as far up as Beni Hassan and the Thebaid would influence Alexandrian Jews. But probably Jerusalem and the ranges of tombs there would be familiar to all educated Jews. Of course all opened rock-tombs are used for robbers, and even for sheep-folds, as now daily are those near 'Absalom's tomb.'"

LXVIII 9 τοῦ Σινά זה סיני] Gk. crpt. for τοῦτο Σ.

אלהים] om. with Latt. not Jer. Rom. *a facie Dei mons Sina*, Mil. *a. f. D. qui est in S.*, V. *a. f. D. Sinai*, Jer. *a. f. tua Deus, hoc est in Sinai.*

10 βροχή גשם] 105[32], Mt. 7[25.27]. Not found earlier.

ἀφοριεῖς תניף] Regular in Pentat. for הניף *wave* (as = *separate, consecrate*) and ἀφόρισμα = תנופה. Exod. 29[24], Lev. 10[14].

11 τὰ ζῷά σου חיתך] PB. *Thy congregation.* Altern. meaning, though different root. Cf. V. 31[1] 74[19]. Perhaps here PB. is now preferred, in the other two places LXX: cf. 2 Sam. 23[11].

κατοικοῦσιν] i.e. יֹשְׁבוּ. V., PB. fut.

12 τοῖς εὐαγγ. המבשׂרות] negl. gender.

δυνάμει צבא.

13 ὁ βασιλεύς מלכי.

τοῦ ἀγαπητοῦ] i.e. יְדִדוֹן diminut. from ידד (Bä.). Cf. ידיד 60[7] 127[2]; ידידת 45[1]. PsR. (with אR[a]) *dilecti* (semel).

ὡραιότητι נות] as if from נָאוָה: v. 65[13]. The dat. is not suggested by the original. Perhaps = "distribute to the beautiful house." Cf. Judges 5[30].

διελέσθαι תחלק] i.e. apply. חָלַק, the ת lost between ח and ת.

14 ἀναμέσον τῶν κλήρων בין שפתים] derived from Gen. 49[14], where ἀν. τ. κλ. = בין המשפתים. Perhaps the translator there in similar perplexity identified it with the משפט of Dt. 18[3] (synon. with the נחלה rendered κλῆρος in *vv* 1. 2), and understood "amid the portions of the tribes." In Judges 5[16] (בין המשׁ) B's διγομίας shows a reference to Gen. 49 (understood

as in A.V., cf. Ex. 23^5) and A's transliteration Μοσφαιθάμ shows that the original was unknown. 'I should have thought κλ. was a guess *κατὰ σύνεσιν.*' *D.*

LXVIII 14 **περιηργυρωμέναι**] of overlaying with metal as *περιχαλκοῦν, περιχρυσοῦν.*

τὰ μετάφρενα αὐτῆς אברותיה] 91^4, Dt. 32^{11}. M. is variously defined as *ὁ μεταξὺ τῶν ὤμων τόπος, τὸ ἀπ' αὐχένος ἕως ὀσφύος, τὰ νῶτα, ὅτι ἐξόπισθεν τῶν φρενῶν κεῖται.* V. *Posteriora dorsi ejus.*

ἐν χλωρότητι χρυσίου בירקרק חרוץ] (Num. 22^4 *τὰ χλωρὰ* = ירק), Rom. (for *ἐν χλ.*) *In viriditate*, Mil. V. *in pallore* (cf. Catull. 64^{100} *magis fulgore expalluit auri*), Jer. *In virore*, Psalt. Romanum (originally) *in specie.*

15 **ἐν τῷ διαστέλλειν** בפרישׁ] identifying with פרד Gen. 25^{23} 30^{40}; "distribute His own captains in marshalling the host" or less probably "divide and scatter the enemy's." Apolin. renders, *Ἀθανάτου πέμποντος ἑοὺς βασιλῆας ἐπ' αὐτῇ.*

τὸν ἐπουράνιον שׁדי] cf. 91^1 *שׁ = τοῦ θεοῦ τοῦ οὐρανοῦ.* שׁ is not found elsewhere in Pss. V. for *ἐν τῷ δ. dum discernit.* The late use of *dum* = *quum*, kept now and then by V., is common in PsR. Cf. in the Funeral Responsory, Dum *veneris judicare*, Dum *discussio venerit.*

ἐπ' αὐτῆς בה] *ἐπὶ* "*on* Salmon" as a hill.

χιονωθήσονται תשׁלג] For the plur. cf. *v* 3. X. is ἅπ. λεγ. The Gk. interpreters take *brightness* as the point of the fig., *λευκανθήσονται, λαμπρυνθήσονται.* Suidas suggesting also *ψυχρανθήσονται frigefient.* On the analogy of *τυροῦν, χιονοῦν* would = *make into snow*: of *χρυσοῦν, μυελοῦν* it would = *make snowy*, cover with snow (or snow whiteness).

16 **ὄρος πῖον** הר בשׁן] v. 22^{13}.

τετυρωμένον גבנונים] connecting with Aram. גבן and *Heb.* גבינה (Job 10^{10}) *cheese.* (It has been suggested that the Tyropœon owes its name to a similar misunderstanding of גיא בן־הנם.)

τετυρ. in 119^{70} = *in the pride of wealthy security*; cheese no onger liable to be spilt like milk; but here in a good sense.

LXVIII 17 ὑπολαμβάνετε תרצדון] *suspect.* This use has no parallel in LXX nor (apply.) classically (for the use in Xen. *Ages.*, v. L. & S., is different). Biel develops a sense from the use of ὑπολ. as=*rejoin.* "Contradicitis...Hoc sensu alias verbum occurrere nos docuit Suidas (ὑπολαβών, ὑπονοήσας ἢ ἀποκριθεὶς ἢ ἀντειπών· ἀντικρούσας). Versio igitur τῶν Ο′ hic convenit cum illa Aquilæ εἰς τί ἐρίζετε;" Bp. Challoner annotating the Douay seemingly has an eye to the LXX; "Why suspect ye [V. *suspicamini*] curdled mountains [accus.]" (which he takes as *mountains enriched by God's grace*), "Why do ye suppose or imagine [LXX ὑπολαμβάνετε] there may be other such curdled mountains?... the mountain favoured...is but one." (The words in [ ] are not the Bishop's.) 'Perhaps as רצד does mean to *lie in wait, watch enviously*, the LXX mean something of this sort by ὑπολ. *assume, suspect.*' *D.* v. end of Ps. for a Table of the use of ὑπολ. in LXX. Perhaps the original Lat. rendered ὑπολ. mechanically *suscipitis*: hence PsR. to make sense *suspicitis**, V. accomm. to Hebr. *suspicamini*, Jer. (with Aq.) *contenditis.*

18 τὸ ἅρμα רכב] Collective; rendered by sing. 2 K. $6^{14.15}$ 10^{2} (? Judg. 5^{28} B, 2 K. 2^{12} 5^{9}), more often ἅρματα Exod. $14^{17.18.23}$, Judges 4^{7}, 2 Sam. 1^{6}, 1 K. $10^{29\,(26)}$.

εὐθηνούντων יְשֻׁנָּן] i.e. שַׁאֲנָן v. 123^{4} (Bä.). V. *lætantium.*

19 καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνῶσαι. Κύριος ὁ θεὸς εὐλογητός (1°) ואף סוררים לשכן יה אלהים] Perhaps "(receivedst gifts that in men) why even in the rebellious (for the nom. v. 42^{6}) thou mightest dwell." Rom. *etenim qui non credunt inhabitare. Dominus Deus benedictus* (1°). Mil. V. *etenim non credentes inhabitare* (V. *hab.*) *Dominum Deum.*

20 Κύριος ὁ θεὸς from *v* 19; εὐλογητὸς 2° supplied.

* Suscipio, suspicio with derivatives are liable to confusion not only by copyists. The Lat. translator of Iren. *Contr. Hær.* evidently intending to be literal renders ὑπόληψις by *suspicio* III v. 1. 2 (Deane).

LXVIII 20 ἡμέραν καθ' ἡμέραν יום יום] cf. 61^{9}. PsR. *Benedictus Dominus de die in diem*, V. *Ben. Dominus die quotidie.*

καὶ κατευοδώσει ἡμῖν יעמס-לנו] read as = וּמַצְלִחֵנוּ (a foreign ear getting over the difficulty by playing fast and loose with gutturals and sibilants): κατευοδ. for צלח, Kal 45^{5}, Hiph. 37^{7}. For dat. of pron. = suffix cf. 2 Chr. 26^{5} καὶ εὐόδωσεν αὐτῷ Κύριος הצליחו האל׳.

ὁ θεὸς τῶν σωτηρίων ἡμῶν האל ישועתנו.

21 κυρίου 2^{o} om. with Rom.; not Mil. V.

διέξοδοι] v. 1^{3}.

22 κορυφήν] v. 7^{17}.

πλημμελείαις] (from πλημμελής out of tune); usu. for אשם, Lev. $5^{15.16}$; but also for synonymes. Perhaps chosen as a milder word than ἁμαρτία.

23 ἐν βυθοῖς ממצלות] ב for מ.

24 βαφῇ תמחץ] V., PB.; i.e. prob. תרחץ 58^{11}.

παρ' αὐτοῦ מנהו] V., PB., AV.

25 ἐθεωρήθησαν αἱ π. ראו הל׳] equivalent, or (Bä.) רָאוּ. PsR. *visi sunt gressus tui*, V. *viderunt ingressus tuos.*

26 ἄρχοντες] i.e. שָׂרִים, cf. 87^{6}.

ἐχόμενοι אחר] as often: 94^{15}, Gen. 41^{23}, 2 Sam. 21^{1}.

νεανίδων] PsR. *juvenum*, V. *juvencularum.*

28 νεώτερος צעיר] 119^{141}.

ἐν ἐκστάσει] i.e. רֹדֶם (ἐκστ. = תרדמה Gen. 2^{21} 15^{12}); cf. Hos. 5^{8} ἐξέστη B = ׳ב אחריך (חרד Exod. 19^{18}). PsR. *ibi B. adolescentior in pavore*, V. *ibi B. adolescentulus in mentis excessu.* Cf. 31^{23}.

ἡγεμόνες αὐτῶν רגמתם] Bä. refers to Ezek. 17^{3} where רקמה= ἧγημα, but apply. (Biel) in sense of *consilium, voluntas.* Was ἡγ. suggested by *Reges* or *Reguli*, known as a foreign word for chieftains?

29 ἔντειλαι ὁ Θεός צוה אלהיך] i.e. צַוֵּה אֱלֹהִים, the suffix omitted to assimil. to next line.

30 σοὶ οἴσουσι] cf. Mt. 17^{17} *φέρετέ μοι αὐτόν* (‖ Mk *πρὸς μέ*).

LXVIII 31 ἡ συναγωγή] in apposition to *θηρίοις* or continuing its construction, v. 42[6].

τοῦ μὴ ἀποκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρίῳ מתרפס ברצי כסף] i.e. מְהַתְפַּכֵּר צְרוּפֵי כָסֶף Bä.

τοῦ μὴ = מן, v. Ps. 8, add. note. Cf. Gen. 20[6], Ruth 1[12] etc.

διασκόρπισον] i.e. בַּזַּר.

32 πρέσβεις חַשְׁמַנִּים.

προφθάσει תריץ] *πρ.* elsewhere either absolute, as *v* 26; or with infin. Jon. 4[2]; or with acc. of person preceded 1 Sam. 20[25]; v. Ps. 95[2]. Here it is either causative "shall make her hand go quickly"; or absol. with χεῖρα as adverbial accus. cf. 63[6].

34 + ψάλατε τῷ θεῷ. | τὸν οὐρ. τοῦ οὐρ. v. 2[4].

κατὰ ἀνατολάς] *through the region of the East*: not necessarily towards the East, Lev. 16[14]. V. *Ad Orientem.*

τοῦ οὐρ. κ. ἀν. שמי קדם.

35 δόξαν עז] v. 8[3].

36 θαυμαστός נורא] v. 65[6].

ἐν τοῖς ὁσίοις αὐτοῦ ממקדשיך] *al.* (with Horol.) ἁγίοις. Usu. ὅσ. = חסיד; ἅγ. = קדוש.

+ αὐτοῦ 2°.

Additional Note on *ὑπολαμβάνειν* in LXX.

I. Outside the Pss.

(A) Where there is a clear original it is always ענה; and ὑπολ. = *rejoin*, i.e. answer bringing in a new consideration; often at the beginning of speeches in Job as 4[1] 37[6]: also Dan. O 3[9], cf. 4 M. 8[13], Lk. 10[30].

(B) Where no corresponding Hebr. or Aram., ὑπολ. means

(1) *suppose*; with ὅτι Job 25[3], Lk. 7[43]; obj. clause 1 Esdr. 2[20], Job 20[2] (changed reading), 2 M. 6[24] and (virtually) Wisd. 17[2]; two acc. (to suppose *a thing* to be *so and so*), Wisd. 12[24] [13[3]], 2 M. 12[12]; parenthetical with ὡς 2 M. 6[29] (confusion), 4 M. 5[18], Acts 2[15].

(2) suppose with regard to the future, *anticipate, expect.*

2 Chr. 25^{8}, 1 M. 1^{16} (aor. inf.); 3 M. 3^{11} (pres. inf.); 3 M. 3^{8}, Esth. 8^{12} (16^{4} E) fut. inf.; Tob. 6^{18} (ὅτι with fut. ind.), Jerem. 37 (44)^{9} (λέγοντες and direct clause).

(3) *think, conceive*, with simple object. Dan. O 2^{13} ἃ ὑπέλαβες τῇ καρδίᾳ σου paraphr. of רעיוני לבבך.

II. In the Pss. there is always a distinct original; but the meaning is often difficult.

(1) In three cases with accus. object the orig. is referred to דִּמָּה imagine, 17^{2} ὑπέλαβόν με ὡσεὶ λέων ἕτοιμος εἰς θήραν "They thought of me as a lion (thinks of its prey)" | 50^{21} ὑπέλαβες ἀνομίαν (as Dan. 2^{20}) "Thou thoughtest wickedness" | 48^{10} ὑπελάβομεν τὸ ἔλεός σου "We thought of thy mercy" or (with fut. reference as above) "We expected."

(2) ὑπελ. = ואחשבה 73^{16}, absolute. "I meditated in order that I might know*."

(3) = דליתני 30^{2} nearer the literal meaning, as Acts 1^{9}.

V. renders fairly 50^{21} 73^{16} *existimo*: [68^{17} *suspicor*]: 30^{1} *suscipio*. But mechanically, and differing practically from the Gk., 17^{12} 48^{10} *suscipio*.

LXIX 2 + μου V., PB., AV. | 3 ἐνεπάγην טבעתי] v. 38^{3}.

3 ἴλυν] (otherwise ὕλην, ἴλην) esp. of sediment, mud under water.

ὑπόστασις מעמד] footing under the surface, V. *substantia*: see on 39^{6}.

τῆς θαλάσσης מים] i.e. יַמִּים; or perhaps simply paraphr.

καταιγίς שִׁבלת] so *v.* 16. Perh. not known (Judg. 12^{6} = στάχυς, but Isai. 27^{12} διῶρυξ). | κατεπόντισε שִׁטחָ.

4 ἐβραγχίασε נחר] from βράγχος a sore throat.

ἀπὸ τοῦ ἐγγίζειν B] Gk. crpt. for ἐλπίζειν i.e. מִיַּחֵל. Latt. *dum spero*. | ἀπὸ = *in consequence of*, as Lk. 22^{45}.

5 οἱ ἐχθροί μοι οἱ ἐκδιώκοντές με ἀδίκως מצמיתי איבי שקר]

* Cf. Symmachus' periphrasis (Bä.) of 78^{36} καὶ ὡς παραλογιζόμενοι αὐτὸν ὑπελάμβανον ἐν τῇ καρδίᾳ αὐτῶν.

The order changed to avoid adverb with noun. Latt. as MT.; but Rom. (1687, not the Breviary 1593) takes *injuste* c. sqq.

LXIX 5 ἀποτιννύω = class. ἀποτίνω.

7 ארני] om.

ἐντραπείησαν] *Be put out of countenance*, a late development of the classical "respect, reverence," freq. in LXX. So N.T. 1 Cor. 4^{14} (act. ἐντρέπων), 2 Thess. 3^{14}, Tit. 2^{8} (2 aor. p.): and ἐντροπή 1 Cor. 6^{5} 15^{34}. Ἐντρέπομαι with acc. "to reverence" Mt. 21^{37} (and parallels), Lk. $18^{2.4}$, Heb. 12^{9}.

10 καταφάγεται] *al.* κατέφαγε with Horol. Latt. Alford, reading (with WH) καταφάγεται in Jn. 2^{17}, notes, perhaps correctly, on the TR. κατέφαγε, "conformation to LXX." The MS readings are however noticeable, as given in Swete and Alford. In the Ps. καταφάγεται Bא; κατέφαγε(ν) B^{b}א$^{c.a.}$R. In St John καταφάγεται "ABPא rel [a large number of uncials] copt Heracl Naz Cyr"; κατέφαγε "69 latt syrr Epiph^{2} Hil."

11 καὶ συνέκαμψα ואכבה] Gk. crpt. for συνεκάλυψα = ואכסה (Bä.), Latt. *operui.*

Συγκαμ. recurs *v* 24 (המעד) and Judges Θ 5^{27} (כרע). There is the same alternation of Gk. reading in 2 Kings 4^{35} for יגהר.

14 τῇ προσευχῇ μου תפלתי.

16 συσχέτω...τὸ στόμα] so Isai. 52^{15}, cf. Dt. 11^{7}, 2 Chr. 7^{13}, 1 K. 8^{35}, Acts 7^{27}. More often with acc. of pers. or thing confined 1 Sam. 23^{8}, Lk. 19^{43}.

18 ואל תס׳ פ׳ מעבדך] om. by B alone.

20 + γὰρ.

21 προσεδόκησεν] i.e. שִׂבְּרָה, neglecting gender.

ἡ ψυχή μου לבי] as sts. cf. 2 K. 6^{11}.

καὶ ταλαιπωρίαν] making אנושׁה a subst.

συλλυπούμενον לנוד] Mk. 3^{5}.

22 καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν ראשׁ בברותי ויתנו] cf. Jerem. 11^{19}.

χολή ראשׁ] Dt. 29^{18} 32^{32}. For any bitter liquid, as דבשׁ for various sweets.

LXIX 22 εἰς τὴν δίψαν] *when I was thirsty*, cf. 42^{8}.

23 καὶ εἰς ἀνταπόδοσιν] i.e. וּלְשִׁלּוּמִים Bä. supplying καὶ, and taking all the ל as coordinate.

24 νῶτον מתני] 66^{11}.

26 ἡ ἔπαυλις αὐ. טירתם] Num. 31^{10}. Ἔπ. Suidas defines as *οἰκία ἐν ᾗ τὴν αὖλιν* (stabulum vel cubile) *ποιοῦνται* (144^{14} = רֶחֶב).

27 τῶν τραυμάτων μου חלליך] paraphr. or guess.

προσέθηκαν יספרו] i.e. יִסְּפוּ.

30 + τοῦ προσώπου, and om. אלהים after the MT. not LXX of 42^{6}. Rom. *salus vultus tui*, Mil. V. *salus tua Deus*.

31 ἐν αἰνέσει בתודה] v. 50^{14}.

μετ' ᾠδῆς בשיר] *Singing withal*, or (instrumental) *with a song*, cf. 21^{7}.

32 μόσχον νέον שור פר.

33 ἐκζητήσατε] i.e. דִּרְשׁוּ, so V., PB.; cf. 22^{27}.

καὶ ζήσεσθε ויחי לבבכם] Some MSS (with Horol. Latt. PB.) *ζήσεται ἡ ψυχὴ ὑμῶν* (from Is. 55^{3}).

34 εἰσήκουσεν] i.e. שָׁמַע. | ἐξουδένωσεν] Mil. *annullavit*.

36 οἰκοδομηθήσονται αἱ πόλεις יבנה ערי.

LXX 1. 2 εἰς τὸ σῶσαί με Κύριον יי להצילני] placed a word too soon, and taken with *v* 1. Some MSS with Ch. Texts after *προσχὲς* insert *Κύριε, εἰς τὸ βοηθῆσαί μοι σπεῦσον*.

4 παραυτίκα αἰσχυνόμενοι על עקב בשתם] cf. 40^{16} (where עַל־עֵ֫קֶב=*παραχρῆμα*). V. *statim*, PB. *for their reward soon* (doublet).

+ μοι V., PB. | 6 βοήθησον חושה.

LXXI 1 + τῷ Δαυὶδ υἱῶν Ἰωναδὰβ καὶ τῶν πρώτων αἰχμαλισθέντων. Υἱῶν κ.τ.λ. will naturally indicate not authorship but the first coming of the Ps. into public and popular use from being a literary monument. Sons of Jon. are only known else as the Kenite tribe of Jer. 35. There seems nothing in the Ps. to suggest them. R reads Ἀμιναδάμ, a Levitical name, 1 Chron. $6^{22\,(7)}$ $15^{10.\,11}$ (-δαβ); or of Judah Ex. 6^{23}, Num. 1^{7} (-δαβ, al. -δαμ).

3 εἰς θεὸν ὑπερασπιστὴν εἰς τόπον ὀχυρόν לצור מעון לבוא תמיד צוית] i.e. לְצוּר מָעוֹז לְבֵית מְצוּדוֹת Bä.

LXXI 4 ἀδικοῦντος חמץ] as connected with חמם.

6 σκεπαστής גוזי] Gk. crpt. for ἐκσπαστής. V. *protector*.

8 ὅπως ὑμνήσω τὴν δόξαν σου] expanding suffix of תהלתך. V., PB.

9 γήρους] as usu. for γήρως (which א has here); a more familiar ending chosen, cf. 92^{15}. But cf. also 62^{5} R κατηροῦντο | 119^{132} A ἀγαπούντων | 119^{166} A προσεδόκουν; conversely 49^{3} A λυτρῶται for λυτροῦται.

12 μακρύνῃς] intrans. as 55^{8}, Judges 18^{22}: more often transit. 22^{20} 40^{12} 73^{27} 129^{3}, Eccles. 8^{13}; passive 56^{1} 120^{5}, Eccles. 7^{24}. PsR. *elonges*, V. *elongeris*. So κατευθύνω transit. 5^{9} etc., intrans. 78^{8}: καταπραύνω transit. 89^{10}, intr. 83^{2}.

אלהי לעזרתי חושה] om. B only.

15 πραγματίας] i.e. סְפָרוֹת as plur. of סְפָרָה; 'but perhaps they read an abstract סִפְרוּת.' *D*.

Πρ. (1 Kings 7^{32} $9^{1.15}$, 1 Chr. 28^{21}, 2 M. 2^{31}) Gk. crpt. of γραμματείας. But Biel adduces passages from Polybius and Diod. Sic., in which, as in 2 M. *l.c.*, the meaning *historica tractatio* suits, and he would apply it here. PsR. *negotiationes*, V. *litteraturam*.

17 θαυμάσια] in neut. plur. always a subst., unless in Job 37^{5}, Sir. 48^{14}, and for √פלא; θαυμάσιος is rarely adjectival Judith 10^{14}, Sir. 39^{20}, 4 M. 7^{13} 15^{4}.

18 καὶ וגם. | πρεσβείου שיבה] πρ. here only of old age. In Gen. 43^{33} τὰ πρεσβεῖα of the eldest brother's rights. | πάσῃ τῇ γενεᾷ τῇ ἐρχομένῃ לדור לכל יבוא.

19 ἕως ὑψίστων עד־מרום] So 92^{9} (cf. PB. 56^{3}).

ὕψιστος is used in two ways (i) Masc. sing. as epithet or title of God; regularly for עליון, Dan. עליא. (ii) Neut. plur. with prepns. for *heaven*: of the literal sky Sir. 26^{16} ἥλιος ἀνατέλλων ἐν ὑψίστοις Κυρίου; of God's habitation as Job 31^{2} ἐξ ὑψίστων. | 16^{20} ὁ δὲ συνίστωρ μου ἐν ὑψίστοις. Otherwise only Job 25^{2} neut. sing., and Dan. O 7^{27} -στῳ *f. l.* for -στου.

18. 19 τὸν βραχ., τὴν δύν., τὴν δικ.] objects of ἀπαγγείλω, as is ἃ ἐποί. μεγαλ.

LXXI 20 תשוב 1° ἐπιστρέψας, 2° πάλιν.

21 τὴν δικαιοσύνην σου נדלתי] PsR. *justitiam*. *Al.* μεγαλωσύνην, V. *magnificentiam*.

+ at end καὶ ἐκ τῶν ἀβ. παλ. ἀνή. με from *v* 20, with Mil. (not Rom. V.).

22 ψαλμοῦ נבל] paraphr. Exc. in the titles ψ. is rather of music than words. Biel quotes Schol. on Aristoph. ψ. κυρίως ὁ τῆς κιθάρας ἦχος; but Cyril's Lex. λόγος μουσικὸς ὅταν εὐρύθμως κατὰ τοὺς ἁρμονικοὺς λόγους πρὸς τὸ ὄργανον κρούεται. Here more naturally of verbal action. Cf. 1 S. 16^{18} εἰδότα τὸν ψ. (נַגֵּן). Outside the titles it recurs in the Pss. only 81^{3} 95^{2} 147^{1}, cf. Jdth 16^{2}, Job 30^{31}, Amos 5^{23}. In these passages *music* is the most natural meaning, unless in 95^{2} which will allow the rendering "In sacred tunes."

23 ἀγαλλ.] PB. *will be fain*, i.e. *glad*. Limited use has practically changed the meaning of *fain*.

LXXII 1 εἰς Σ. לשׁ] εἰς to distinguish from authorship.

2 κρίνειν ידין. | **3** + σου.

3 ἀναλαβέτω ישׂאו] v. 78^{70}. The ἀνα- here = *up*, as often. (N.T. of the Ascension, cf. ἀνάγειν 2 K. 2^{1}; προανατάσσειν 137^{6}.)

ἐν δικαιοσύνῃ בצדקה] taken with next verse. But some MSS δικαιοσύνην. So Mil. V. *Suscipiant...colles justitiam*, Rom. (doublet)...*justitiam*. 4 *In sua justitia judicabit*. (Cf. 68^{20} εὐλογ. repeated.)

4 συκοφάντην עשׁק] The original of συκ. and cognates is always √עשׁק, which is also rendered by ἀδικεῖν, καταδυναστεύειν, except Gen. 43^{18} τοῦ συκοφαντῆσαι לְהִתְגֹּלֵל | Lev. 19^{11} -ήσει תְּעֹשְׁקוּ | Amos 2^{8} οἶνον ἐκ συκοφαντιῶν יֵין עֲנוּשִׁים.

As the meaning of עשׁק is to *oppress*, and often specifically by fraud or extortion, that would be prima facie the LXX view of the corresponding Greek. Συκοφ. properly specifies further false accusation or witness (Field as below, but v. Plummer on Lk. 3^{14}). It does so certainly in Lev. 19^{11} (*sup.*) and naturally or possibly in other places, as Lev. 6^{2} (5^{21}) ASΘ (ἐσυκοφάντησε),

Eccl. 5^{7}, and esp. where the oppression is by legal process as Am. 2^{8} (*sup.*). But taking the passages as a whole it is unnatural to press *συκοφ.* further than ע or to insist on false accusation where evidently *wrong* is spoken of more generally, as Job 35^{9} LXX, Jerem. 6^{6} Aq. (*ὅλη συκοφαντία*). In some places it is distinctly improbable. Eccl. 4^{1} (3 times) *συκ.* succeeds by *ἰσχύς*, not cunning; Gen. Aq. 26^{20} (*συκοφαντία· ἐσυκοφάντησαν γὰρ αὐτόν*, reading עשׂק for MT. עשׂק) false accusation or legal process is out of the question; Dt. ASΘ 24^{14} (*οὐ συκοφαντήσεις*) the employer simply withholds wages, he does not extort by law; Isai. Aq. 52^{4} (*καὶ Ἀσσὺρ ἕνεκεν οὐδενὸς ἐσυκοφάντησεν αὐτόν*) the Assyrians' oppression of Israel cannot have been thought of as *συκοφ.* in the strict sense; Lk. 19^{8}, whatever the publican's ultimate resort, the greater number of extortions would work by fear directly. The Greek translators' instances point to such a modification in the use of *συκοφ.* that while the narrower sense was not obsolete, it could be used for oppression in general, or anyhow for any oppression taking the form of wrongful exaction and extortion; and look as if Field (Notes on N.T. Translation, pp. 56, 57) had gone too far in objecting to the R.V. rendering "exact wrongfully," because it ignores "the false accusation which is of the essence of the word." V. *calumniatorem*, v. 109^{6}. Grimm-Thayer agrees with R.V. as to Lk. 19^{8}.

LXXII 5 **καὶ συμπαραμενεῖ** ייראוך עם] i.e. וְיִאָרִיךְ־עִם, cf. Eccles. 7^{15} Bä.

πρὸ τῆς σελήνης לפני ירח] *v* 17 *πρὸ τοῦ ἡλίου*. Πρὸ usu. of time; of place mostly in limited connexions, Job 4^{16} *πρὸ ὀφθαλμῶν*; Jer. 17^{16}, Mal. 3^{1}, Luke 1^{76}, Acts 13^{24} *πρὸ προσώπου*; Acts 5^{23} 12^{6}, James 5^{9} *θύρας -ῶν*; Acts 12^{14} *πυλῶνος*: 14^{13} *πόλεως* (conveying idea of *outside*); and in compos. Acts 16^{30} *προαγαγών*, cf. Ps. 16^{8}. Of place *ἐνώπιον*, *ἐναντίον*, *ἀπέναντι* are more used.

6 **πόκον** גז] a reminiscence of Gideon.

7 **ἀνατελεῖ** יפרח] v. 65^{11}. | **δικαιοσύνη**] i.e. צֶדֶק.

LXXII 7 ἕως οὗ ἀνταναιρεθῇ עד־בלי] paraphr. v. 10[5].

8 τῆς οἰκουμένης ארץ. | 9 Αἰθίοπες ציים] 74[14].

10 Ἀράβων שבא] *v* 15. | 12 ἐκ χειρὸς δυναστοῦ] i.e. מִשּׁוֹעַ. Job 34[19] 29[12] LXX (quoted by Bä.). | + χειρὸς from similar contexts Ps. 18[1] 106[10] etc.

14 ἐκ τόκου מתך] v. 55[12].

ἔντιμον יקר] ἐντ. has like τιμὴ a double meaning, *precious* as here, or *honoured* as Dt. 28[58] (נכבד): PsR. *præclarum*, V. *honorabile*, take the meaning not intended.

τὸ ὄνομα αὐτῶν דמם] i.e. שְׁמָם.

Mil. (alone) alters pronouns, *et præcl. nomen ejus coram ipsis.*

15 προσεύξονται περὶ αὐτοῦ יתפלל בעדו.

16 στήριγμα פסת־בר] בר lost in בארץ. פ unknown; perh. the meaning was suggested by פנה as used 118[22], Isai. 28[16].

ὑπεραρθήσεται ὑπέρ ירעש כ] i.e. (?) יָרֻם עַל. Or מ for כ; and verb paraphrased.

17 + εὐλογημένον.

διαμενεῖ ינון] V. *permanet*, SM. *Coram sole propagabitur nomen eius*, PB. *shall remain...among the posterities*, a sort of doublet.

+ πᾶσαι αἱ φυλαὶ τῆς γῆς. Gen. 12[3].

μακαριοῦσιν יאשרהו] Mil. *beatificabunt*, Rom. V. *magnificabunt.*

18 אלהים] om. cf. 68[9].

19 + καὶ εἰς τὸν αἰ. τοῦ αἰ.] v. 10[16].

20 ἐξέλιπον כלו] the common rendering, 37[20], Gen. 21[15].

οἱ ὕμνοι תפלות] i.e. תְּהִלּוֹת.

LXXIII 1 ὡς אך] v. 23[6].

2 ἐμοῦ δὲ ואני] v. 9[7]. | 3 θεωρῶν] v. 2[6].

4 ἀνάνευσις חרצבות] *refusal* (so ἀνανεύω Num. 30[6] and classical). | למותם] one word as MT.

Devotional writers drawing simply on AV. understand by *There are no bands in their death*, "Death is to them a straightforward process without struggle or agony" (v. Bourdillon,

Bedside Readings II. 26). The LXX may have taken חר (Isai. 58^{6} συνδεσμόν) similarly: meaning by ἀνάνευσις (Rom. *declinatio*) *reluctance, protracting struggle.* The V. *respectus* and Jer. *Quia non recogitaverint* refer חר to חשׁב, with meaning practically = PB. *They are in no terror of death.* Hesych. with an eye to this place makes ἀνάνευσις = ἀναβίωσις, ἀνάπαυσις, ἀνάνηψις, apply. from ἀνανεύω, to lift up the head (Polybius ap. L. & S.). Ἀνάπ. does not fit in well with the other two, but agrees with an Arabic rendering "Non est requies in morte illorum," and with the Milan "reclinatio" *repose.* Augustine (reading *declinatio* and *flagello*) "Non est temporale flagellum eorum sed firmum in sempiternum." Apolin. :—

τοῖσιν ἄφυκτος ἀεὶ καὶ ἀνόστιμος ἔπλετο πότμος
καὶ σθεναραὶ μάστιγες ἐπὶ πληγῇσι βαρείαις.

Le Blanc (a commentator on the V.) "non videntur unquam morituri propter...stabilem sanitatem qua fruuntur"; or "Non declinant...mortem qui de ea non cogitant confidentes in optima constitutione corporis sui."

LXXIII 4 καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν ובריא אולם] στερ. a paraphr. of בריא *fat,*—and so *stout, solid.* Or ? וב׳ א׳ = וּבְרִיחֵי חֶלְמֵם, taking the אין (οὐκ ἔστιν) to cover the whole verse. Cf. מטה = στήριγμα 105^{16}; for μάστιξ (sickness) cf. Mark 3^{10} $5^{29.34}$, Lk. 7^{21}, Ps. 32^{10} (Alford), also 2 M. 9^{11}; for ἐν in paraphr. 17^{3} 66^{5} 68^{7} 88^{6} 118^{12}. Apol. and Aug. as above do not carry on the negative here, but refer to eternity of punishment.

6 ἐκράτησεν αὐτούς ענקתמו] V. *tenuit,* PB. *holden.* "ע׳ to surround as with a collar being understood to express 'grasping of the neck.' Cf. our colloquial usage of the verb *to collar.*" J. & L.

א$^{c.a}$ and some MSS + εἰς τέλος after ὑπερηφ. from 74^{3}. PsR. *superbia eorum in finem.*

ἀδικίαν καὶ יֹשית] connecting יׁש with סטים (101^{3}): or περιεβ. = יעטף־שׁית, and ἀδικ. and ἀσέβ. doublets.

7 ἐξελεύσεται] i.e. יֵצֵא. | ὡς ἐκ στέατος] Suid. καὶ στέαρ παρὰ

τῇ θείᾳ γραφῇ ἡ εὐπάθεια καὶ ἡ εὐκληρία λέγεται. ἐξ. ὡς ἐκ στ. ἡ ἀδ. αὐ. ἀντὶ τοῦ μετὰ πάσης ἀδείας τὴν ἀδικίαν λαλοῦσι.

LXXIII 7 ἡ ἀδικία αὐτῶν] i.e. עֲוֹנָמוֹ.

διῆλθον עברו] Gen. 41[46], Num. 20[17.18]. In the last δι. = *transire* (cf. *v* 9). Often rather = *pervenire* (stress on the point reached): 88[17] ἐπ' ἐμέ | Ezek. 5[17] ἐπὶ σέ | Dt. 4[21] (בוא) εἰς τὴν γῆν | 2 Chr. 15[12] ἐν διαθήκῃ (48[5] ע = ἤλθοσαν).

εἰς διάθεσιν משכיות] (rendered Lev. 26[1] σκοπόν, Nu. 33[52] σκοπιάς) PsR. *in dispositionem*, V. *in affectum*.

διάθ.* as a state of mind 2 M. 5[23] ἀπεχθῆ πρὸς τοὺς πολίτας ...διάθεσιν | 4 M. 1[25] ἡ κακοηθὴς δ. "They have attained a settled (evil) disposition." Perhaps associating with משכיל, "They have come to a (corresponding) intelligence, their understanding is corrupted at the root." But Aug. emphasising *transierunt* and taking accus. after *in* as = abl., "Excesserunt metas humani generis, homines se pares cæteris non putant." Apol. nearly as PB. (*They do even what they lust*),

ἔστιχον ἀμφαφώντες ἑοῦ μελεδήματα θυμοῦ.

8 διενοήθησαν ימיקו] Perhaps as if יְמַלְכוּ (Aram. Neh. 5[7]), *consulted*. "They thought and spoke in wickedness."

εἰς τὸ ὕψος ממרום.

9 διῆλθεν תהלך] cf. Josh. 18[4] (Hithp.). Δ. of words as 2 Chron. 30[5].

10 ὁ λαός μου] i.e. עַמִּי. | καὶ ἡμέραι ומי] i.e. יְמֵי, with καὶ added; or possibly וּמֵי as = וַיִּמַּי.

εὑρεθήσονται ימצו] read as יִמָּצְאוּ, cf. 75[9].

12 κατέσχον] i.e. (?) הִשִּׂגוּ, though not so rendered elsewhere. K. πλούτου = *became masters of wealth*, 1 M. 6[27] οὐ δυνήσῃ τοῦ κατασχεῖν αὐτῶν. Generally with acc. V. *obtinuerunt*, PB. *Have...in possession*.

13 + καὶ εἶπα] V., PB.

ἐδικαίωσα זכיתי] Mic. 6[11]; alternative Aram. meaning with νικᾶν. ז recurs 51[6] (νικήσῃς); 119[9] (κατορθώσει).

* διάθ. recurs Job 37[16], Esth. 8[13], 2 M. 14[5], 3 M 2[28] 3[2.8.26], Aq. Ez. 25[6] †.

LXXIII 13 ἐν ἀθώοις בנקיון] v. 26^{6}.

14 ὁ ἔλεγχός μου תוכחתי] Rom. *index meus*, Mil. *judex m.*, V. *castigatio mea.*

15 ἠσυνθέτηκα בגדתי] so 78^{57} 119^{158}. Else only 2 Esdr. $10^{2.10}$, Neh. 1^{8} 13^{27} and in other translations. Ἡσ. from ἀσύνθετος. (Jerem. 3^{8-11} = √בגד, cf. Rom. 1^{31}.) Suidas with other interpreters and some MSS -ηκας. V. *ecce nationem filiorum tuorum reprobavi*, Rom. *natio f. t. quibus disposui*, M. *nationem f. t. cui disposui*, i.e. ᾗ συνέθηκα as = συνεθέμην=διεθέμην. The perf. in apodosis here is a Hebraism.

16 ὑπέλαβον τοῦ γνῶναι τοῦτο ואחשבה לדעת זאת "I pondered (v. 68^{17}) in order to know this: it is a distressing fact in my sight." There is much inconsistency in editions in dealing with the τοῦτο. Hebr., Vulg., Rouen Psalter, Rom. Mil. (now) point after it, taking it in first line: present Gk. editions, Sarum Brev., Old Milan, Augustine point before it taking it in second line. ["A change, no doubt a renaissance move, to bring into agreement with the Hebr." A.M.Y.B.] August. comments "Et suscepi cognoscere. Deus illi assit ut cognoscat." Mil. alone prefixes *si* (et si exist.).

17 ἁγιαστήριον מקדשי] so 74^{7}, Lev. 12^{4}; in 83^{13} = נאות (B θυσιαστ.).

καὶ συνῶ אבינה] + καὶ (R omits); subjunct. after ἕως.

εἰς ל] with direct obj., contrast the rendering 33^{15}.

τὰ ἔσχατα אחריתם.

18 πλὴν אך] πλ. *except*, introducing qualification of preceding (here of *vv* 3—14). English *only*, German *allein* "Just one consideration" (the context implying a contrast to the preceding ones) and so almost = *but*.

διὰ τὰς δολιότητας] if this be paraphr. of בחלקות it must = "owing to thy deceitfulness" i.e. God's purpose of deceiving them, which seems an irreverent form of expression. It will otherwise = "because of their deceit," "in the circumstances of their slipperiness."

LXXIII 18 ἔθου αὐτοῖς תשית למו] *Thou didst assign them* [their fate]. Augustine *Propter dolositatem, posuisti eis*, "Quia dolosi sunt, dolos patiuntur." | Rom. *Verumtamen propter dolos disposuisti eis mala* | Mil. *Ver. pr. dolositatem posuisti illis m.* | V. *V. propter dolos p. eis.*"

ἐν τῷ ἐπαρθῆναι למשואות] i.e. לְמַשְּׁאוֹת (Bä.), so 74^{3}. For the sense cf. 88^{16} 102^{11}. Aug. "*Dejecisti eos dum extollerentur.* In eo ipso quod elevati sunt" (taking *dum* = *while*).

Line 2 omitted by B only.

19 διὰ τὴν ἀνομίαν αὐτῶν מן־בלהות]? associating with בליעל (18^{5}). | **20** + σου. | εἰκόναν א.

21 ηὐφράνθη יתחמץ] *al.* ἐξεκαύθη. Rom. *delectatum est*, Mil. *exarsit*, V. *inflammatum est.* Hὐφρ. from 16^{9}; the context has other parallels; cf. νεφροὶ *v* 21 with 16^{7}, and *v* 23 with 16^{8}: also 77^{4} where εὐφράνθην = אהמיה.

ἠλλοιώθησαν אשתונן] referred to שנה instead of שנן v. 77^{11}, א for ה being then an Aramaism. Rom. *resoluti sunt*, M. *immutati sunt*, V. *commutati sunt.*

24 μετὰ δόξης אחר כבוד] 'μετὰ = אחר Gen. 9^{28} et alibi sæpissime' Biel; but in that case it should have the accus. R δόξας, but the plur. is unusual, occurring 1 Pet. 1^{11} (τὰς μετὰ ταῦτα δόξας) and in a diff. sense 2 Pet. 2^{10}, Jude 8. In Isai. 33^{17} μετὰ δόξης = ביפיו. | Zech. $2^{8(12)}$ אחר כבוד = ὀπίσω δόξης. Perhaps a wrong sense was taken for אחר (68^{26} ἐχόμενοι). Mil. V. *cum gloria.*

25 τί. כמי. | ὑπάρχει supplied. R ἐστιν.

παρὰ σοῦ עמך] i.e. מִמְּךָ. May be a Gk. crpt. for παρὰ σὲ *more than thee.* Or perhaps "what that thou couldest send me," subaud. "more than thyself." In *v* 22 παρὰ σοί = עמך, cf. παρὰ τοῖς β. 76^{13}. V. *a te.*

τί (2°) לא] either paraphr. or repeated from l. 1, לא being read as לי (35^{20}) and omitted (31^{22}).

28 ἐμοί לי...אני] cf. *v* 2.

προσκολλᾶσθαι קרבת] i.e. דבקת, Gen. 2^{24}. V. *adhærere*, PB. *hold me fast.*

LXXIII 28 τῷ κυρίῳ 1° אלהים] B. only (?); *al.* τῷ θεῷ. Mil. V. *Deo.*

τῷ κυρίῳ 2° יי בארני] Mil. *in Deo*, Rom. V. *in Domino Deo.*

τὰς αἰνέσεις σου מלאכותיך] from 9^{15}. Mil. *laudes*, V. *prædicationes.*

\+ ἐν ταῖς πύλαις θυγατρὸς Σιών from 9^{15}. V., PB.

LXXIV 2 ὃ...ἐν αὐτῷ] W-M. III. § 22. 4 *b*. Where the pron. is repeated, the relative is generally in strict grammar, e.g. Lev. 13^{52} ἐν ᾧ...ἐν αὐτῷ; sometimes there is a change of construction, as 1 K. 13^{31} οὗ (where)...ἐν αὐτῷ. For the relative, as here, pendant and conformed to some previous word cf. Lev. 11^{32} πᾶν σκεῦος ὃ ἂν ποιηθῇ ἔργον ἐν αὐτῷ | Lev. 16^{32} ὃν ἂν χρίσωσιν αὐτὸν καὶ ὃν ἂν τελειώσουσιν τὰς χεῖρας αὐτοῦ. From Blass's examples it appears that in the N.T. the two pronouns are always identically constructed as Mk. 7^{25} ἧς... αὐτῆς, Apoc. $12^{6.\,14}$ ὅπου...ἐκεῖ; exc. in Apoc. 17^{9} ὅπου...ἐπ' αὐτῶν.

3 τὰς χεῖράς σου פעמיך] 58^{11}. | ὑπερηφανίας] v. 73^{18}.

ἐν τοῖς ἁγίοις σου בקדשׁ] *Al.* τῷ ἁγίῳ σου. V. *in sancto*, PsR. *in sanctis tuis.*

4 שׂמו אותתם אתות] omitted by B only.

5 יודע] om. B only. The rest καὶ οὐκ ἔγνωσαν i.e. לוֹ יָדְעוּ (לא), v. *v* 9. (Here as in $73^{7.\,8.\,19}$ the LXX supply a ל.)

ὡς εἰς τὴν εἴσοδον כמביא] i.e. כְּמָבִיא = *as* (into); cf. Ges. § 118. 6. Horol. *al.* read ἔξοδον (Gk. crpt. for εἴσοδον) *al.* ὁδόν. Rom. *sicut in via*, Mil. V. *sicut in exitu.*

Apolin. takes from ἔθεντο to ἔγνωσαν together, reading εἴσοδον:

οὐκ ἐδάησαν ἐὰ σημήια σήματα θέντες
οἷάπερ εἰσίθμης στεινῆς βεβαῶτες ἔνερθεν.

Non cognoverunt sua signa, signa ponentes; Velut introitum angustum ingressi intra (Migne's version).

ὑπεράνω למעלה] Rom. V. *super summum*, Mil. *dein super.*

5. 6 ἀξίνη, πελεκύς, *axe* or *hatchet*, little difference.

λαξευτήριον. A stone-cutting tool: Hesych. λιθοτόμον σιδήριον. Perhaps it came also to mean a tool with a stone blade,

Hes. explaining it as *λίθῳ ὀξυτάτῳ τεμόντι*. Suidas more generally *ἐργαλεῖον οἰκοδομικόν*, v. 114[8] (*ἀκρότομος*).

LXXIV 5 **ὡς ἐν δ.** ׳בְּס] i.e. בְּס = *as* (in): cf. above on *ὡς εἰς τὴν εἴσ. v* 5.

6 **ἐξέκοψαν** ועת] i.e. בָּתַּ, cf. 89[24] *συγκόψω* כתותי.

τὰς θύρας αὐτῆς פתוחיה] i.e. פְּתָחֶיהָ. | + **αὐτήν** at end.

8 **ἡ συγγενία αὐτῶν** נינם] as if from subst. נִן (Gen. 21[23]) whose cognate verb they do not recognise 72[17]. | + **δεῦτε.**

καταπαύσωμεν שׁרפו] Perh. Gk. crpt. for *κατακαύσωμεν*, unless there is some confusion with שׁבת. (2 K. 23[5.11] השׁבית = *κατέκαυσε*, Job 3[17] חדלו = *ἐξέκαυσαν*.) PsR. *comprimamus*, V. *quiescere faciamus*. | **ἀπὸ τῆς γῆς** אָבָּ.

9 **καὶ ἡμῖν οὐ γνώσεται** ולא אתנו יודע. | **ἔτι** עד־מה.

11 **χεῖραν** R. Rom. *faciem* (common phrase).

εἰς τέλος כלה] "Some prefer to render as Piel inf. used advly. 'Bring it completely out of the midst of thy bosom,' so apply. LXX *εἰς τέλος*," J. & L.; or confusion with end of *v* 10.

12 אלהים] om. B only.

πρὸ αἰῶνος מקדם] [*earlier*] *than early times* (cf. Prov. 8[23]), the comparative adj. being inferred from the meaning of the noun, as Job 11[17], Mic. 7[4], cf. Ps. 110[3].

13 **ἐκραταίωσας** פוררת] *thou didst master*. *κραταιοῦν* as a form of *κρατύνω* (L. & S.) has both its meanings, to *strengthen* and to *master* (139[6]).

ἐπὶ τοῦ ὕδατος] As they swim with the head just showing.

14 אתה רצצת ראשי לויתן] om. B only.

λαοῖς τοῖς Αἰθίοψι] cf. 72[9].

15 אתה הובשת נהרות איתן] om. Bא.

16 (**κατηρτίσω**) **ἥλιον καὶ σελήνην** מאור ושׁמשׁ] א[c.a] *φαῦσιν κ. ἥλιον*. Rom. *tu fecisti solem et lunam*, Mil. *tu præparasti lumen et solem*, V. *tu fabricatus es auroram et solem*.

17 **ἐποίησας 1°**] הִצַּבְתָּ. | **ἐπ. 2°**] יְצַרְתָּם, א[c.a] **ἔπλασας**. PsR. *fecisti*, V. *plasmasti*.

18 **ταύτης** זאת. | + **τῆς κτίσεώς σου** BR only. ? a gloss to explain the feminine. Rom. *hujus creaturæ tuæ*, Mil. V. *hujus* (only).

LXXIV 18 παρώξυναν] v. 107^{11}.

19 τοῖς θηρίοις לחית] i.e. לְחַיַּת, v. 68^{11}.

ἐξομολογουμένην σοι תורך] i.e. תּוֹרְךָ.

τῶν ψυχῶν חית] cf. 64^{2}, Job 38^{39}.

In this verse חית=*θηρία* and *ψυχαί*: *ψυχή*=נפשׁ and חית.

20 + σου. | ὅτι ἐπληρώθ. κ.τ.λ. "*Evil men* (οἱ ἐσκοτ. τῆς γῆς) *have their fill of houses of wickedness*," i.e. own them and their contents, and are satisfied thereby, as 17^{14}. Πληρ. as 16^{11}, Eccles. 1^{8} etc.

21 τεταπεινωμένος דך] 51^{10}.

22 τῶν ὑπὸ ἄφρονος מני־נבל] sc. ὀνειδιζομένων. Ὑπὸ with gen. of agent occurs in the Pss. only here and 2^{6}.

23 τῶν ἱκετῶν σου צורריך] Substituted as fitting *μνήσθ.* better (ἱκετεύω 37^{7} = התחולל). Rom. *quærentium te*, Mil. *supplicum tuorum*, V. *inimicorum t.*

τῶν μισούντων σε קמיך] so V., PB.

ἀναβαίη עולה] i.e. ? יַעֲלֶה; *al.* ἀνέβη. Rom. *ascendat semper ad te*, Mil. *ascendit ad te s.*, V. *ascendit semper.*

+ πρὸς σέ at end. Om. V. with some MSS.

LXXV 2 καὶ ἐπικαλεσόμεθα וקרוב] i.e. וְקָרְאנוּ.

διηγήσομαι ספרו. | + πάντα.

3 καιρόν מועד] altern. and perh. preferable meaning: PB. AV. *congregation.* Cf. 2 M. 14^{5} and Acts 24^{25}.

4 ἐστερέωσα תכנתי] 93^{1}.

5 τοῖς παρανομοῦσιν להוללים] 5^{6}.

6 κατὰ τοῦ θεοῦ בצואר] i.e. בצור, v. 19^{15}. | ἀδικίαν עתק] 94^{4}.

5. 6. The pres. impers. "*Cease to act proudly as you are doing.*"

7 ἀπὸ ἐξόδων ממוצא] 19^{7}, Sir. 43^{2}, cf. 65^{9}: not often of the sun-rising: Neh. 4^{21} of the stars.

ἀπ' ἐρήμων ὀρέων ממדבר הרים] (B only om. ὀρέων), Gk. crpt. for ἐρήμου (?); ὀρ. altern. meaning. Mil. V. *a desertis montibus.*

9 ויין] ו lost before יי. | ἀκράτου חמר] loose rendering.

πλήρης] א$^{c.a.}$. Prof. J. H. Moulton says of *πλήρης* indeclinable, "My papyrus citations for this virtually begin however

with the second century, and I should hardly credit the N.T. autographs with this form," Expositor, May 1904. (He had however just said, "the indeclinable πλήρης which should be read in Matth. iv. 28...and Acts vi. 5.")

LXXV 9 οἴνου ἀκράτου...κεράσματος] *full of the mixture of undiluted wine.* Rev. 14^{10} (cf. Ps. 99^{1}). The wine has various ingredients, but not the ordinary mixture which weakens it.

καὶ ἔκλινεν ויגר] *tilted*, cf. French *verser.*

R ἔκκλινεν, cf. the common spelling in LXX ἐξέκκλησίασεν, and the reverse λάκου T 40^{3}.

ἐκ τούτου εἰς τοῦτο מזה] perh. from 144^{13}.

οὐκ ἐξεκενώθη ימצו] read as יִמָּצְאוּ, *are found therein*, cf. 73^{10}; and for negative paraphr. 36^{4} 119^{30}.

10 ἀγαλλιάσομαι אגיד] i.e. אָגִיל: PsR. *gaudebo*, V. *annuntiabo.*

LXXVI 1 + πρὸς τὸν Ἀσσύριον. The only other use of πρὸς in titles is 144 πρὸς τὸν Γολιάδ, but its meaning is not clear; as in both cases the acc. is an enemy, it may = *against*, but better *with regard to.* At the same time the phrase may refer to some use in Hezekiah's time and not to an occasion of composition.

2 Ἰουδαίᾳ יהודה] as 60^{10} Ἰδουμαία = אדום.

3 ἐν εἰρήνῃ] i.e. בְּשָׁלֵם. | ὁ τόπος αὐτοῦ סָכּוֹ] v. 42^{5}.

4 τὰ κράτη רשפי] paraphr., or Gk. crpt. for κέρατα i.e. ראשי *tips* (1 K. 8^{8}). Rom. *cornua arcuum*, Mil. *potestates arcuum*, V. *potentias arcuum* (Sar. Brev. *potentias: arcum*).

ὅπλον מגן] v. 5^{13}. | ad fin. + ἐκεῖ συνκλάσει τὰ κέρατα (doublet) B only.

5 φωτίζεις נאור] i.e. מְאִיר (Exod. 13^{21}), Bä. V. *illuminans.*

ἀπὸ ὀρέων αἰωνίων מהררי טרף] reading טרם, and treating it as a subst. on the analogy of ימי קדם 44^{2}, Isai. 23^{7}.

6 ἐταράχθησαν אשתוללו] 'Prob. a paraphr.; the א if correct is Aramaic.' *D.* Cf. 73^{21}.

LXXVI 6 οἱ ἀσύνετοι τῇ καρδίᾳ אבירי לב] from Isai. 46^{12} (quoted by Bä.). (?assisted by use of אברי for animals 22^{13}: cf. 94^{8} ἄφρονες בערים.) | οὐδὲν πάντες כל] doublet.

7 ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἵππους] i.e. נָרְדְּמוּ רֹכְבֵי סוּס: v. p. xix.

8 εἶ אתה 2°. | Mil. (not Rom.) after *tibi* + *contra faciem tuam*, doublet for לפניך.

ἀπὸ מאז] Gk. readings various, Mil. V. *ex tunc*: in 92^{3} ἀπὸ τότε = מאז. Rom. *ex tunc ab* [*ira tua*] (but acc. to Stephanus as Mil.).

9 ἠκόντισας] lapsus for ἠκούτ.

10 τῇ καρδίᾳ ארץ] from *v* 6 and Mt. 11^{29}.

11 ἐνθύμιον חמת] as if ἐνθ. = θυμός. Perh. *soreness of spirit*. L. & S. give as a meaning *weighing upon the heart*, which might pass into *rankling*; and as a meaning of ἐνθυμέομαι *to be angry at*, as Demosthenes εἰ μηδεὶς ὑμῶν μήτε ἐνθυμεῖται μήτε ὀργίζεται: cf. also Gen. $6^{6.7}$, where נחם (niph.) = successively ἐνεθυμήθη and ἐθυμώθην. Mil. V. *cogitatio*.

ἑορτάσει תחגר] i.e. תָּחֹג. | σοι supplied. Or ך for ר, the suffix with the force of dative, as is possible תָּחֳגֶךָּ: *D.*

12 πάντες οἱ κύκλῳ αὐτοῦ οἴσουσι δῶρα] Rom. V. *omnes qui in circuitu ejus offertis* (V. *affertis*) *munera*. PB. follows so far as to keep this verb in 2nd pers. "*bring presents*" (imperative), Mil. "*omnes...ejus sunt, offerent munera terribili Deo*," *t. D.* a doublet of *terribili et ei* which then follows.

13 καὶ ἀφαιρουμένῳ] i.e. וּבֹצֵר.

LXXVII 2 Κύριον אלהים ו. | 3 τὸν θεόν אדני.

3 ἐναντίον αὐτοῦ נגרה] i.e. נֶגְרֹה, with old form of suffix.

οὐκ ἠπατήθην לא תפוג] i.e. לֹא אֻחְפַּתָּה (Aram. refl. = pass.). In 38^{9} נפ = ἐκακώθην.

ἀπηνήνατο] poet. style, μὴ ἀπαναίνου Job 5^{17}, Sir. 4^{4} 6^{25}: τί ἀπαναίνῃ; Sir. 41^{7}. PsR. *negavi consolari animam meam*, V. *renuit consolari anima mea*.

4 εὐφράνθην אהמיה] cf. 73^{21}.

LXXVII 4 ὠλιγοψύχησε] PsR. *defecit paullisper.*

5 προκατελάβοντο φυλακὰς πάντες οἱ ἐχθροί μου יני עיני שמרות אחזת] for אח reading קדמו from 119[148]. | + πάντες. | For יני עיני seemingly יְצֻרַי. | Some MSS (with Latt.) οἱ ὀφθαλμοί. This MT. reading is rather implied by the influence of Ps. 119 in the first word.

6 ἔτη] for case, v. 25[6].

7 καὶ ἐμελέτησα נגינתי] i.e. וְהָגִיתִי.

καὶ ἔσκαλλον (much variety of form in MSS) ויחפשׂ] σκάλλω *to hoe* L. & S. 'ח in Pal. Tgs is *to dig.* Gen. 26[25], Ex. 21[33]; fig. *to search for*, Num. 11[8] (for שטו), Job 3[21].' *D.* | PsR. *ventilabam*, V. *scopebam*, "nothing but Gk. σκοπέω to *search*, v. Weise's *Die griechischen Wörter im Latein.*"

9 ἢ εἰς τέλος ἀποκόψει τὸ ἔλεος ἀπὸ γενεᾶς καὶ γενεᾶς האפס לנצח חסדו גמר אמר לדר ודר.

ἢ האפס] as interr. particle. | ἀποκ. τὸ ἔλ.] order reversed.

אמר] om. as false repetition of גמר (cf. 72[16]). | לְ] paraphrased by ἀπό.

Before ἀπὸ א[c.a] *al.* ins. συντελέσει ῥῆμα, Mil. (not Rom.) *et complebit verbum.*

11 + νῦν. | ἠρξάμην חַלּוֹתִי] Kal taken by error as = Hiph.

ἡ ἀλλοίωσις שְׁנוֹת] as infin. of שנה *mutare.* This root (*mutare*) replaces here the common rendering from שנה *year*; in 73[21] שנן *acuere*: with שׁ in titles of 45. 69. 80 שׁשׁנים *lilies.* In 68[18] it is forsaken for שׁאנן εὐθηνεῖν.

14 ἐν τῇ ἁγίῳ בקדשׁ] B only, the rest τῷ.

ὡς ὁ θεὸς ἡμῶν כאלהים] i.e. כֵּאלֹהֵינוּ, V., PB.

15 + μόνος] א[c.a] *al.* PsR. *solus.*

16 ἐν τῷ βραχίονί σου] σ. supplied.

18 πλῆθος ἤχους ὑδάτων זרמו מים עבות] זֶרֶם for זרמו. Freedom of an unusual kind (cf. latter part of Ps. 65). In Isai. 28[2] ὡς ὕδατος πολὺ πλῆθος = כזרם מים כבירים.

19 τροχῷ] נלגל 83[14].

ἔφαναν] Lk 1[79] ἐπιφᾶναι W-M. II. § 15 late.

LXXVIII 1 **προσέχετε**] As *πρόσχες* is frequent in addressing God, presents being unallowable in this case, so as a rule the pres. imper. only of this verb to men.

κλίνατε] In the case of a definite physical action the aor. is the proper tense; thus in general words of praise *αἰνεῖτε κ.τ.λ.* are normal; in expressions of physical method, *ψάλατε, ἀλαλάξατε, ᾄσατε* always aorist. Cf. Lk. 6^{23}, 1 Cor. 6^{20}.

τὸν νόμον] accus. v. 5^{3}.

2 **παραβολαῖς, προβλήματα**] v. 49^{5}.

4 **ἐκρύβη**] i.e. niph. נֶכְחַד.

ἀπαγγ.] perhaps agreeing with *πατέρες* (*v* 3), l. 1 being parenthetical.

7 **ἐκζητήσουσιν** יִנְצְרוּ] v. 12^{8}.

8 **κατεύθυνεν ἐν τῇ κ.** הכין לבו] *κατ.* intrans. as 101^{7} יכון | 1 Sam. 6^{12} יִשַּׁר | 2 Chron. 30^{19} הכין | Prov. 9^{15} 29^{27}, Ezek. 17^{9}, Dan. Θ 8^{24} הצליח etc. Cf. *μακρύνω* 71^{12}.

ἐπιστώθη נֶאֱמָנָה] *was found faithful.*

The meanings of *πιστοῦν* are twofold, corresponding to the active and passive meanings of *πιστός*.

1 (Active). *To make believing*, i.e. *to assure* [one of something as true]. The only example in the LXX and associated books is 3 Macc. 4^{19} *συνέβη σαφῶς αὐτὸν περὶ τούτου πιστωθῆναι.*

2 (Passive). (*α*) *to make* [a saying] *worthy of belief*; esp. a promise or undertaking; by oath etc., *δι᾽ ὅρκων ἐπίστου* [al. *ἐπιστοῦτο**]...*πλουτιεῖν* 2 M. 7^{24}; *πιστώσαντος δὲ αὐτοῦ διὰ πλειόνων τὸν ὁρισμόν* 2 M. 12^{25}: *by fulfilling it*, *ῥῆμα ὃ ἐλάλησας...πίστωσον* 2 Sam. 7^{25}; so 1 K. 8^{26}, 1 Chr. 17^{23}, 2 Chr. 6^{17}; and (where the object is understood) 1 K. 1^{36} *γένοιτο οὕτως· πιστώσαι ὁ θεός.* (*β*) *to make* (a person) *worthy of trust*, trusty, true, faithful, hence in passive *to prove trusty*, *στέρξον φίλον καὶ πιστώθητι μετ᾽ αὐτοῦ* Sir. 27^{17}; so Sir. 29^{3}, Ps. $78^{8.37}$. (*γ*) *to make fit to be trusted* or *leant on*, and so *firm*, *secure*, of things or persons

* "In forma media usitata haec de rebus significatio. Chrysost. dicit *τὸν λόγον πιστοῦσθαι*, *sermonem* seu *orationem confirmare* etc." Suicer.

(pass. *prove strong*), πιστωθήσεται ὁ οἶκος αὐτοῦ 2 Sam. 7^{16}; τὰ μαρτύριά σου ἐπιστώθησαν Ps. 93^{5}; πιστώσω αὐτὸν ἐν οἴκῳ μου 1 Chr. 17^{14}; πιστωθήτω τὸ ὄνομά σου 2 Chr. 1^{9}.

From the above passages alone one would have supposed the ἐπιστώθης of 2 Tim. 3^{14}, in spite of the slight difficulty in the relative, to mean as in this psalm, 2 (*β*), *hast proved faithful* ; a commendation like that in 1 Tim. 6^{12} (which has the same irregularity in connection with the relative clause). The Gk. Fathers however prefer the active meaning of the implied πιστός, "wast made to believe," i.e. *wast assured*, or *didst believe*. "Chrysostomus simpliciter exponit per ἐπίστευσας." Theophylact "μετὰ πληροφορίας ἔμαθες." Cf. Theodoret on this Psalm, "ἐκεῖνοι γὰρ βεβαίαν τὴν εἰς τὸν θεὸν οὐκ ἐκτήσαντο πίστιν." Suicer (from whom these passages are taken) takes this view, and is followed by Ellicott and generally.

LXXVIII 9 ἐντείνοντες נשקי] conjecture. "The exact sense of נ is uncertain," *Par. Psr.*

βάλλοντες τόξον רומי־קשת] τόξον is perhaps an adverbial accus. as in the original, cf. 12^{3}.

13 ἀσκόν נד] i.e. נאד as 33^{7}.

15 ὡς ἐν ἀβύσσῳ πολλῇ כתהמות רבה] i.e. כִּתְהוֹם רַבָּה. So V., PB. ר as adjective.

16 ὕδωρ נוזלים] נ is rendered *v* 44 ὀμβρήματα.

17 παρεπίκραναν למרות] So V., PB., losing connection with προσέθεντο.

20 ἐπεί הן] Aram. influence. Cf. 27^{37} הן = εἰ.

τράπεζαν ישאר] from *v* 19. שׁ *v* 27 and 73^{26} = σάρξ.

ἑτοιμάσαι יכין] perh. Gk. crpt. for -σει (contrast *v* 17).

21 ἀνεβάλετο ויתעבר] cf. 7^{7}. התע (referred by LXX to the meaning *transire*) 78^{21} 89^{39} = ἀναβαλέσθαι; $78^{59.62}$, Dt. 3^{26} ὑπερ-ιδεῖν. Both come to the same, *postpone* or *pass by for the present* (cf. Acts 17^{30}): whether in mercy or judgment is undefined : perh. theologically the difference is not great. "Quid ergo est quod ait Audivit Dominus et distulit? An distulit eos

introducere in terram promissionis, an distulit pœnam ut prius satiaret etiam infidelem concupiscentiam?" Aug. After *distulit* Rom. (only) + (doublet) *et superposuit.*

LXXVIII 25 ἀγγέλων מַבִּירִים] cf. $132^{2.5}$ θεός = אֲבִיר: so אלהים = both θεός and ἄγγελοι (8^{6}).

26 ἀπῆρε יסע] ἀπ. used almost exclusively of starting on a stage of a journey; mostly = נסע as Gen. 35^{16}, Exod. 12^{37}. In N.T. only in Lk. 5^{35} and parallels; "common in class. Gk. esp. of the moving of fleets and armies," Plummer. The Hebr. verb here comes from Num. 11^{31} (LXX ἐξῆλθεν) as the next (καὶ ἐπήγαγεν = וינהג) from Ex. 10^{13}, Heb. and Gk. (v. *Par. Psr.* ad loc.). Sir. 30^{40} (33^{32}) has ἐὰν ἀπάρας ἀποδρᾷ of a runaway slave.

νότον קדים] 'So Exod. 10^{13} 14^{21}, Ez. 27^{26}. ק, like the sirocco (*sherḳîya*, 'Eastern'), to which it corresponds, no doubt included the S.E. and even the S. wind.' *D.*

ἐξ οὐρανοῦ בשמים : מ for ב.

Λίβα תימן (S)] (so Exod. 38^{9}, Ez. 47^{20}) stands also for דרום (S) Dt. 33^{23} | נגב (S) Gen. 13^{14} | מערב (W) 2 Chr. 32^{30} | קדם (E) Gen. 28^{14}. Here only of the wind itself. Gloss. MS in h. l. ἄνεμον τὸν δυτικὸν ζέφυρον καλούμενον (Biel). V. *Africum*, PB. *South west wind.*

28 ἐπέπεσον] i.e. וַיִּפֹּל.

30 ἐστερήθησαν זרו. | ἀπὸ] Hebraism.

31 ἐν τοῖς πλείοσιν αὐτῶν במשמניהם] Gk. crpt. for πίοσιν (cf. Gen. 46^{29}, 1 Cor. 10^{5}). PsR. *plurimos*, V. *pingues.*

καὶ τοὺς ἐκλεκτούς] i.e. וּבְחוּרֵי. V., PB.

33 ἐξέλιπον] i.e. וַיִּכַל.

μετὰ σπουδῆς בבהלה] 'The root in late Hebrew, as in Aram. (Ezr. 4^{23}), means to *hasten*, Est. 2^{9} 6^{14} 8^{14}, Eccl. 5^{1}.' *D.*

36 ἠγάπησαν ויפתוהו] Gk. crpt. for ἠπάτησαν. Cf. 2 Chr. 18^{2}.

38 οἰκτίρμων] Mil. (doublet) *misericors et pius.*

ἐκκαύσει יעיר] i.e. יַבְעִיר. Exod. 22^{5}.

41 παρῴξυναν התוו] Hence V. *exacerbaverunt* and PB. *moved*, i.e. *to anger*; v. *Par. Psr.* Gloss. II., p. 476.

LXXVIII 42 ἡμέρας] taken by V. as gen. of time *die qua*, PsR. *qua die.*

ἐκ χειρός מני] V., PB.

44 ὀμβρήματα נוזליהם] ἅπ. λεγ. *Rain water supply.* PsR. *pluviales aquas*, V. *imbres.*

45 κυνόμυιαν עָרֹב] Exod. 8^{21}. PsR. *muscam caninam.* Rom. in 105^{31} *cynomyia*, a spelling which in V. alternates with *cænomyiam* (uncials all κυν.), PB. *lice* (confusing with כנים).

46 ἐρυσίβῃ חסיל] so 1 K. 8^{37}, Joel 1^{4}. | For ארבה, Joel 2^{25}. | For צלצל, Dt. 28^{42}. It is also in Hos. 5^{7} for חרש (aestus maxima vi omnia adurens). Acc. to the interpreters ἐρ. is not a kind of locust, but either a smaller insect, or some sort of blight or mildew. Suidas θηρίδιόν τι ἐν τῷ σίτῳ γενόμενον ὃ λυμαίνεται τὸν καρπόν. Τινὲς νόσον ἐπιγινόμενον τοῖς σπέρμασι ἢ ἡ κονιορτώδης φθορὰ τοῦ σίτου (Biel). Latt. *ærugini.*

47 τὰς συκαμίνους αὐτῶν שקמותם] *Mulberry trees* (so V., PB.): but in LXX always for שׁ, which are properly sycomores, fig mulberries, bearing a poor sort of fruit, worth however some trouble in cultivating (v. Driver's Amos). Our sycamore is a maple, a tree of quite different kind, but with some resemblance in the leaf.

ἐν τῇ πάχνῃ בחנמל] So V., PB. 'The sense suits the context, but the real meaning of the Hebr. word is unknown.' *D.*

48 τῷ πυρί לרשפים. | 50 ὠδοποίησε יפלס.

50 εἰς θάνατον לַדֶּבֶר] Ex. 5^{3}, 1 K. 8^{37}, Jerem. 21^{7} and often.

51 τῶν πόνων αὐτῶν אונים] cf. 105^{36} πόνου αὐτῶν = אונם.

53 ἐν ἐλπίδι לבטח] Ezek. 28^{26}: or ἐπ' ἐλπίδι Ps. 4^{9} 16^{9}, Judg. 18^{7}, Hos. 2^{18}.

54 ὅρος גבול] perhaps Gk. crpt. of ὅριον influenced by ὄρος 2^{o}; 1 Sam. 10^{2}, Isai. 15^{8} A are similar cases; cf. also readings of Judith 1^{12} 6^{4} A, and v. Ps. 65^{13}. ὅρος is rare in LXX, and when used is of time limits, Exod. 9^{5}, Neh. 2^{6}. There seems no certain instance of it neuter.

LXXVIII 56 ἐφυλάξαντο] Both act. and mid. are thus used, cf. $119^{4.63.67}$, v. 17^{4}.

57 εἰς τόξον στρεβλόν בְּקֶשֶׁת רְמִיָּה.

59 ὑπερεῖδεν] *disregarded*, v. *v* 21. In Lev. 26^{40}, Num. 5^{12} ὑπ. = מעל, ὑπεριδεῖν in Num. l.c. being treated as equivalent to παριδεῖν. 4 M. 15^{8}. | **60** οὗ κατεσκήνωσε] i.e. שָׁכַן.

61 αὐτῶν ו (bis)] The application of the possessive to the Lord not being seen.

63 ἐπένθησαν] i.e. הֵילֵלוּ, Bä.

64 κλαυσθήσονται] i.e. תִּתָּבֶינָה, Bä. Mil. *ploraverunt*, V. *plorabantur*.

65 κεκραιπαληκώς מתרונן] *that had been overcome*, altern. meaning with *shouting* AV. The period of the wine's influence answers in LXX to the Lord's apparent inaction, in AV. and PB. to his awakened vigour. | **68** אשר] om. B only.

69 ὡς μονοκερώτων כמו־רמים] i.e. רִמִּים prob. meant by LXX as "in mighty strength." | ἐν τῇ γῇ בארץ] i.e. בָּאָ.

70 καὶ ἀνέλαβεν ויקחהו] ἀναλαμβάνειν *to lift up*, esp. with personal object (Gen. 45^{27}), "*raised* him from the sheepfolk to the throne," cf. 72^{3}.

71 τῶν λοχευομένων עלות] V., PB.

τὸν δοῦλον αὐ. עמו] i.e. עַבְדּוֹ 80^{5}.

72 ἐν τῇ ἀκακίᾳ בְּתֹם] 'So 7^{8} 26^{1} 41^{12} al. The word suggested innocence 2 Sam. 15^{11}, also 1 K. 22^{34}, and so ἄκακος for תָּם Job 2^{3} 8^{20}, תֹּם Prov. 1^{4} al.' *D.*

LXXIX 1 εἰς ὀπωροφυλάκιον לעיים] So Mic. 1^{6} 3^{12} (rendered in Jerem.'s quotation 33 (26)^{8} ἄβατον with ὀπ. as variant); ὀπ. also = מלונה Isai. 1^{8} (where it is suggested by context) and 24^{20}. The hut of the watcher of an orchard, compared as (1) lonely, (2) meanly built, perhaps come to be a proverb for solitary melancholy, unless Is. 1^{8} was a pattern to the rest. Rom. *custodiarium*, Mil. V. *pomorum custodiam*.

2 θνησιμαῖα נבלת] Lev. 5^{2}, Dt. 14^{21} of carrion: 2 K. 9^{37}, Isai. 5^{25} of human corpses.

LXXIX 4 **μυκτηρισμὸς καὶ χλευασμός**] sneering expressed by nose and (?)lips. *-μὸς* is a favourite formation, e.g. *στεναγμός*, *ὀνειδισμός*, *φωτισμός*, *ἐπισιτισμός*, *γλυκασμός*.

7 **κατέφαγον**] i.e. אֲכָלָ֫.

9 **Κύριε**] prob. Gk. crpt. for *καὶ* (Κε̄); so V., which however in the line before has ET *propter* (על־ד׳).

10 **μήποτε** למה] Gen. 27^{45}, Exod. 32^{12} (למה = *ἵνα μή* 1 Chr. 21^{3}). 'ל deprecating. Hence (from context) = *lest*, often LXX *μήποτε*, e.g. 113^{10} (115^{2}): see my note on 1 S. 19^{17}, or *Lex.*, p. 554[a]. In Aram. דילמא, lit. *as to which why?* is the regular word for *lest*.' *D.*

ἐν τοῖς ἔθνεσιν הגוים] fitting in the common phrase, e.g. the next line, 44^{12} 96^{10} 126^{2} (on the other hand, 115^{2}).

ἡ ἐκδίκησις τοῦ αἵματος] PsR. *Vindica sanguinem*, ? Lat. crpt. for *Vindicta sanguinis*.

13 **ἀνθομολογησόμεθα**] *In return* for thy vindication of us, 3 Esdr. 8^{93}, Sir. 20^{2}, Lk. 2^{38}.

LXXX 1 **ὑπὲρ τῶν ἀλλοιωθ.**] v. 60^{1}. | **ὑπέρ** (1^{o}) = אל as 5^{1}; **ὑπὲρ** = ל 46^{1} 47^{1}; no orig. 45^{1} (2^{o}) and possibly 9^{1}; otherwise **ὑπέρ** in titles = על. It has not in them a personal object except in 56. Perh. this **ὑπὲρ τοῦ** Ἀσσ. and the *πρὸς τὸν* Ἀσσ. have the same original.

3 **ἐναντίον** לפני] cf. 85^{14}, of one proceeding in the same direction. | **5** **τοῦ δούλου σου** עמך] cf. 78^{71} 135^{12}.

6 **ἡμᾶς** 1^{o} ם—: 2^{o} מו—.

ἐν μέτρῳ שְׁלִישׁ] ש = *δρακί* in Isai. 40^{13} (a loosely rendered passage).

ψωμιεῖς] *ψ.* will most naturally occur in cases of dependency, or where there is an idea of doling out: but it seems sometimes quite general, *feed*, as Dt. 32^{13}: in Sir. 29^{26} the dependency is reversed. In Mod. Gk. *ψωμί* = *ἄρτος*, v. 147^{17}. | **7** **ἡμᾶς** 2^{o} למו.

8 + **Κύριε** at beginning. | + **διάψαλμα** at end.

ἐπίφανον τὸ πρόσωπόν σου] *ἐπιφ.* for האיר, as Num. 6^{25} and derived passages Pss. 31^{17} 67^{2} 119^{135}, Dan. Θ 9^{17}. Also absol.

with dat. of pers. Ps. 118[27] and for זרח Dt. 33[2]. All these 1st aor. act. The 2nd aor. pass. of lightning Ep. Jer. 60. Ἐπιφᾶναι Lk. 1[79] and ἐπεφάνη Tit. 2[11] 3[4] of dawn. | Acts 27[20] ἄστρων ἐπιφαινόντων.

LXXX 9 μετήρας תסיע] for the more usual ἀπῆρας, v. 78[26]: to emphasise the destination as well as the start. *Thou didst change its home.*

10 ὡδοποίησας פנית] Isai. 62[10]. PsR. *Viam fecisti*, V. *Dux itineris fuisti.*

καὶ κατεφύτευσας ותשרש] 2 masc. So V., AV. not PB.

ἐπλήσθη] i.e. ותמלא. Rom. *repleta est terra*, Mil. *replevit* (V. *impl.*) *terram.*

11 ἐκάλυψεν כסו] i.e. כִּסָּה (cf. 1 Sam. 21[14], Driver), or free rendering, cf. 44[20].

ἀναδενδράδες ענפיה] ἀναδ. (Ez. 17[6] פֹּרֹאת) Vine branches that climb trees (repeating ἐκάλυψαν).

12 παραφυάδας יונקותיה] *suckers*, 4 M. 1[28].

14 ὄνος ἄγριος זין שׂדי] *al.* μόνιος ἄγρ.

Μόνιος is variously taken for (1) wild boar, (2) wild ass (as in B), (3) a mad animal parted from companions.

ἄγριος] as answering by derivation to שׂדי.

V. *singularis ferus.* From *sing.* comes French *sanglier* a wild boar, called in some Romance dialects *sulone* (from solus); but the relation to μόνιος and to this passage is not clear.

κατενεμήσατο] ("un-Attic" Veitch) for κατενείματο.

16 καὶ κατάρτισαι αὐτήν] i.e. וְכוֹנְנָהּ the pron. supplied, Bä. 'Not that כּוֹנְנָהּ can *mean* κατάρτ. The Qal is not in use in Hebr.; no doubt וכנה was taken as though וְכִנְּנָהּ; cf. 68[10].' *D.*

κατάρτ. *set it right*, often for הכין, v. 29[9].

17 ἀνεσκαμμένος כסוחה] *dug up*, cf. 7[16].

LXXXI 1 "πέμπτῃ σαββάτου prefixed...in the cursive MS 156" Sw. *Introd.*, p. 251.

ψαλμός 1[2]. PB. "sing *we*" must be simply a misprint.

3 ψαλμόν זמרה] v. 71[22].

LXXXI 4 ἐν νεομηνίᾳ בחדש] Exod. 40^{2}.

ἐν εὐσήμῳ ἡμέρᾳ בכסה ליום] a free rendering.

Εὔσ. = either *well marked*, acc. to the meaning of כ׳ which is assumed by PB. and AV. *appointed*; or simply *celebrated, distinguished*, a general meaning given for an unknown word.

ὑμῶν] Gk. crpt. for ἡμῶν. V. *In insigni die* (Rom. *die insigni*, Mil. *die insignis*) *solemnitatis vestræ*, PB. *In the time appointed and upon our solemn feast day.*

6 αὐτόν] a mechanical rendering, difficult to interpret. Perhaps "He placed a testimony in Joseph, even Joseph himself at the Exodus," possibly with allusion to his dead body (Ex. 13^{19}). PsR. *eum*, V. Sarum and Rom. Miss. (Introit Ps. for the September Ember Wednesday) *illud.*

ἐκ על] (LXX has not the last clause of Gen. 41^{45}).

ἣν οὐκ ἔγνω ἤκουσεν לא ידעתי אשמע] Prepn. and pronouns altered to remove the difficulty.

7 ἀπέστησεν הסירותי.

ἄρσεων סבל] ἄ. is used classically as verbal subst. of αἴρω in its various meanings. In LXX for substt. of נשׂא/ (which freq. = αἴρω) | 2 K. 8^{9} משׂא (ἄρσιν μ΄ καμήλων) | 2 S. 11^{8} משׂאת (the food sent to Uriah) | $19^{42(43)}$ נשׂאת נשׂא ἄρσιν ἦρεν, cf. ἔπαρσις Ps. 141^{2}. Also for סבל used of *forced labour* 1 K. $5^{15(29)}$ 11^{28}, which is the sense here.

ἐν τῷ κοφίνῳ מדוד] i.e. בַּדּוּד, i.e. *the hod*, altern. meaning now preferred.

ἐδούλευσαν] i.e. תַּעֲבֹדְנָה.

8 + με V., PB. | καταιγίδος רעם] V., PB.

9 + καὶ λαλήσω σοι] from 50^{7}, so Rom. (exc. σοι) not Mil. V. Ἰσρ. before instead of after κ. διαμ. σ. Rom. both before and after.

διαμαρτύρομαι] al. -υροῦμαι, v. 50^{7}.

10 πρόσφατος זר] Dt. 32^{17} of new-fangled gods (מקרוב). πρ. *new killed*, *fresh*, of meat, then *fresh* generally: classical, esp. in later writers.

LXXXI 12 προσέσχεν אבה.

13 ἐπιτηδεύματα שׁררות] (rendered Dt. 29^{18} ἀποπλάνησις | Jer. 3^{17} ἐνθυμήματα), V. *adinventionibus*, Mil. *voluntatibus*.

ἐπιτηδεύμασιν מועצותיהם.

15 ἐν τῷ μηδένι כמעט] i.e. (apply.) *In no time*; there is no parallel to this meaning. In 2^{12} כמ׳ = ἐν τάχει.

ἐπέβαλον אשׁיב.

15—17 Perh. the ἄν is meant for all the aorists. V. has indicatives in 16. 17. Cf. 51^{18} $55^{13.13}$ 119^{92} $124^{3.4}$.

17 ἐχόρτασεν αὐτούς אשׁביעך] cf. Dt. $32^{13.14}$.

LXXXII 1 θεῶν אל. | ἐν μέσῳ δὲ θεούς i.e. בְּקֶרֶב א׳.

2 πρόσωπα λαμβάνετε] Lev. 19^{15}, Job 42^{8}, Mal. $1^{8.9}$ 2^{9}, Lam. 4^{16}. | 3 ὀρφανὸν καὶ πτωχόν דל ויתום.

4 Mil. (with PB.) + *eos* in 2nd line: Rom., V. bring *egenum* into it.

7 ὑμεῖς δὲ אכן.

δὲ ἄν] perh. doublet, ἄν Gk. crpt. for δή.

LXXXIII 2 τίς ὁμοιωθήσεταί σοι אל דמי לך] general sense conjectured; cf. a simil. confused paraphr. Isai. 62^{7}.

καταπραύνῃς] intrans., cf. 89^{10}.

3 ἤχησαν יהמיון] Rom. *sonaverunt*.

4 τῶν ἁγίων σου צפוניך.

5 ἐξ ἔθνους מגוי] Hebraism of transl., = ὥστε μὴ εἶναι ἔθνος.

6 ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό יַחְדָּו לֵב] pleonastic.

11 Ἀενδώρ עין־דאר] other transliterations Josh. 17^{11} Ἐδώρ, 1 Sam. 28^{7} Ἀελδώρ, Νηνδώρ [29^{1} Ἀελδών, Ἀενδώρ]. | + ὡς.

12 θοῦ שׁיתמו] suffix omitted as introductory (referring to object soon to be expressed נריבמו) and superfluous. Aramaic, and v. Driver on 1 Sam. 21^{14}.

כ omitted three times, as against ὡσεὶ inserted *v* 11.

13 οἵτινες] introducing new sentence.

ἑαυτοῖς] 1st pers. plur.

τὸ θυσιαστήριον נאות] *al.* ἁγιαστήριον. Latt. *sanctuarium*. The rendering *θ.* wants explanation.

LXXXIII 15 κατακαύσαι] aor. opt. after ὡσεί, cf. Exod. 33^{11} (AF), Num. 11^{12} 22^{4} (AF), Dt. 1^{44} 8^{5} (B): so pres. opt. (ὥσπερ εἰ) Prov. 25^{26}: and fut. opt. Judg. 16^{9} (B): with ὡς aor. opt. Num. 22^{4} (B), Dt. 32^{11}, Isai. 11^{9} 21^{1} 66^{20} (ὡς ἀνενέγκαισαν. Sw. ἂν ἐν.): ὡς εἰ with subj. Dt. 8^{5} (AF), 22^{26}, Isai. 18^{3}; ὃν τρόπον with subj. Isai. 7^{2}. (But cf. the use of ὡς ἂν 10^{15} 55^{10} noticed by Mr Ottley, *Isaiah*, p. 55.)

16 ἐν τῇ ὀργῇ σου בסופתך] removing metaphor.

LXXXIV 1 λεηνῶν] v. 8^{1}.

2 ὡς ἀγαπητά מה ידידות] PsR. *Quam amabilia*, V. *Quam dilecta* (as diligere = ἀγαπᾶν, amare = φιλεῖν, cf. e.g. Vulg. Jn. $21^{15.17}$ where Augustine has *amare* throughout), PB. *O how amiable**. | 3 καὶ 1^{o} וגם] V., PB.

4 στρουθίον צפור] 11^{1}. Gk. and Hebr. both used with much vagueness. "It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the case of the thrushes and the larks, the nat. hist. of Aristotle scarcely comprehends a longer catalogue than that of Moses." Dict. B. *Sparrow*.

ἑαυτῷ supplied from next line: so PB., which omits in next line.

τρυγών דרור] For τρ. V. *turtur*; Bochart and Bä. *wilde Taube*. PB., AV., RV. here have *swallow* (their rendering of סוס).

νοσσιὰν קן] Dt. 22^{6}.

θήσει] PsR. Sar. Brev. *reponat*, V. *ponat*.

* It would be natural to associate the PB. *amiable* with PsR. *amabilia*; but though the Missal Pss. are as a rule from the Psalt. Rom., in this particular case the Sarum Missal (Introit Ps. XIV p. Trin. and Pro Rege, and Tract. In Dedic. Eccl.) draws on the Vulgate (with *reponat* (v. on *v* 4) in the Tract and another small change). The earliest form of the Introit Pss. had *amabilia*, but by 1206 *dilecta* was well established. These facts are derived from W. H. Frere's Reproduction of the earliest known Sarum Gradual. (*Amiable* is of course not from *amabilis* but from *amicabilis*, and the resemblance may be accidental.)

LXXXIV 4 **νοσσία ἑ.** אפרחיה] cf. Dt. 22^{6} (*νοσσοῖς*).

5 **εἰς τοὺς αἰῶνας τῶν αἰώνων** עוד] i.e. עַד V., SM., PB.

6 **παρὰ σοῦ** בך. | + **Κύριε**] not V.

ἀναβάσεις מסלות] מַעֲלוֹת ? PB. Thy *ways*, from note of SM. | **ἐν τῇ καρδίᾳ αὐτοῦ** בלבבם.

διέθετο עברי] i.e. עָרְהּ (Schleusner); or עבר in Aram. sense, *made*.

7 **τοῦ κλαυθμῶνος** הבכא] connecting with verb בכה, a play on the word, perhaps intended. Κλ. Judges $2^{1.5}$, 2 S. $5^{23.24}$ †.

εἰς τόπον] i.e. מָשׂוֹן, cf. 87^{7}.

εὐλογίας] = MT. בְּרָכוֹת : PB. and AV. understand בִּרְכוֹת.

δώσει יעטה] (clotheth), gen. sense.

ὁ νομοθετῶν מורה] altern. meaning, cf. 9^{21}.

8 **ὁ θεός** אל-] i.e. אֵל. PB. combines "*Unto the God* of Gods" (cf. 22^{13} 47^{10}). V. *Deus deorum*, v. 17^{15}.

11 + **μία**] V., PB.

παραριπτεῖσθαι הסתופף] All but B *παραρίπτεσθαι*. Schleusner gives two meanings (i) *reject*, (ii) in a contemptuous sense, *admit*, for this quoting 1 Sam. 2^{36} *παράριψόν με* ספחני. The renderings of the two passages must be connected but it is not clear how : הסתפח is rendered 1 Sam. 26^{19} *ἐστηρίσθαι*.

τοῦ θεοῦ אלהי] i.e. אלהים. ם from the following.

ἐπὶ σκηνώμασιν באהלי] *σκ.* = both אהל (132^{2}) and משכן (132^{5}). *ἐπὶ* possibly Gk. crpt. for *ἐν*, derived from Cant. 1^{8} where *ἐπὶ σκ.* = על משכנות, *hard by the tents*.

12 **ἔλεον καὶ ἀλήθειαν ἀγαπᾷ** שמש ומגן] an unusual paraphr., v. p. xv. Ἔλεον must correspond to מגן and *ἀλήθ.* to שׁ; and *ἀγαπᾷ* = loveth himself to show (Amos 5^{15}, Wisd. 1^{1}).

ὑστερήσει ימנע] a great variety of readings : perhaps Gk. crpt. for *στερήσει* (Biel gives Num. 24^{11} *ὑστέρηκε*, but the uncials only *ἐστέρησεν*, *-εσεν*), v. 23^{1}.

The repeated *Dominus* and the *Deus* are variously dealt with in the Lat. versions.

LXXXV 3 **τὰς ἀνομίας τῷ λαῷ σου** עון עמך.

LXXXV 4 **ἀπέστρεψας** השיבות] intrans. Ez. 14^{6} $18^{30.32}$, Bä.; cf. Gen. 18^{33} **ἀπέστρεψε** = שׁב intrans.

5 **ἐπίστρεψον ἡμᾶς** שׁובנו] altern. rendering.

ἀπόστρεψον הפר] i.e. prob. הָסֵר: involving change of prepn. ממנו for עמנו.

6 **μὴ...ὀργισθήσῃ** תאנף...ה'] V. *numquid...irasceris.* Al. **ὀργισθῇς.** Rom. *ut non...irascaris,* Mil. *ne...irascaris,* Gk. crpt. or perh. reading אל for הל, cf. *v* 7.

διατενεῖς תמשך] Elsewhere in LXX only with material reference (e.g. of missiles, cords, tent), except Wisdom 8^{1} **διατείνει** (**ἡ σοφία**) **ἀπὸ πέρατος εἰς πέρας.**

7 **ὁ θεός** חלא] i.e. הָאֵל.

ζωώσεις] a causative fut. found else in LXX only 80^{19} (A in 138^{7} has **ζώσις**) but more freq. in other translators.

8 **δώῃς** תתן] 2nd pers. opt. is not freq. in optative sense. Here it may answer to change of Hebr. tense. **δώῃς**, a variant, 121^{3} | **ἴδοις** $128^{5.6}$ | **ἀπόλοιο** Dt. 33^{27} | **εὐφρανθείητε** Judges 9^{17}, Ruth 1^{9} **εὕροιτε** | **εὐοδωθείητε** Tob. 5^{17} and a few more.

9 **+ ἐν ἐμοί**] i.e. בִּי derived from the כי of next line. V. *in me,* PB. *concerning me.*

καὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν ואל־ישוב לכסלה] i.e. וְאֵלַי יָשֻׁבִי לִבָּם לֹה Bä.

14 **ἐναντίον**] v. 80^{3}.

εἰς ὁδὸν will bear either meaning, *set his steps in the way* or *make his steps a way.* Cf. 69^{22} **εἰς ι°.**

LXXXVI 5 **ἐπιεικής** סלח] **ἐπ.** here only in LXX, though cognates occur.

10 **+ ὁ μέγας**] most uncials omit.

11 **εὐφρανθήτω**] i.e. יִחַד, as Exod. 18^{9} (LXX **ἐξέστη**), Job 3^{6}: Ps. 21^{7} תחדהו (**εὐφρανεῖς αὐτόν**).

15 v. Exod. 34^{6}. Gk. and Hebrew exactly similar.

LXXXVII 1 **οἱ θεμέλιοι αὐτοῦ**] i.e. יְסוֹדָתָיו. V. *fundamenta ejus*; misunderstood by PB. *Her f.*

4 **μνησθήσομαι**] i.e. אַזְכִּיר. | **καὶ λαός**] i.e. עַם.

LXXXVII 4 **οὗτοι** זה] dealing freely with number.

ἐγενήθησαν ילד] Latt. *fuerunt*: for the reverse v. 45[17].

5 **Μήτηρ Σιὼν ἐρεῖ** ולצ׳] PsR. *Mater Sion*, i.e. הַלְצִיּוֹן יֹאמַר. Gk. crpt. of Μὴ τῇ Σ. or *μήτι* Σ. v. 41[9], as V. *Numquid S.*

The corruption *μήτηρ* was suggested by context, and has led to joining the first *ἄνθρ.* to *ἐρεῖ* as subj. "Sion is my mother shall a man say, and man was born in her" (instead of *ἄνθρ. καὶ ἄνθρ. each and every one*; v. *Par. Psr.*).

ἐγενήθη ילד] v. last verse. PsR. *factus est*, V. *natus est.*

6 **διηγήσεται**] i.e. יְסַפֵּר, so apply. PB. *rehearse*, V. *narrabit.*

6. 7. **καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῇ. Δίαψ.** זה ילד־שם סלה ושׂרים] LXX, reading וּשָׂרִים, move it back to before זה, which they take either as a plural or as a distrib. singular.

7. **εὐφραινομένων** חוללים] equiv. meaning.

πάντων כל] כ׳ taken with preceding word, ungrammatically unless they read כֻּלָּם as 8[8].

ἡ κατοικία] i.e. מְעוֹנוֹ, singular suffix referred to plural noun. Cf. 84[7]; also Zech. 13[1] מקור = *τόπος* (i.e. מקום). "The singers and trumpeters shall he *rehearse*" (PB.); the meaning of the verb is not clear (SM. *recensebit*).

LXXXVIII 1 **τῷ Ἰσραηλείτῃ** האזרחי] cf. 89[1].

3 + **Κύριε** at end] so PsR.; om. some MSS. Horol. V.

5 **ἀβοήθητος** אין איל] cf. 22[1.20] 107[17].

6 **τραυματίαι ἐρριμμένοι** חללים] doublet; *ἐρρ.* 1 M. 11[4].

καθεύδοντες ἐν τάφῳ שׁכבי קבר] cf. 68[7].

καὶ αὐτοί] Literal, continuing the relative clause.

7 **ἔθεντό με**] i.e. שַׁתֻּנִי; so *v* 9.

ἐν σκιᾷ θανάτου במצלות] i.e. בְּצַלְמָוֶת.

8 **τοὺς μετεωρισμούς σου**] v. 42[8]. PsR. *elationes*, V. *fluctus.*

ἐπ᾽ ἐμὲ ἐπήγαγες ענית.

11 **ἢ ἰατροὶ ἀναστήσουσι**] i.e. אִם רְפָאִים יָקִימוּ. So Is. 26[14]. "Shall physicians effect their professional success?" Cf. *ἀνάστησον* 41[11] | *ἀναστησόμεθα* Hos. 6[2] | *ἀνάστηθι* Acts 9[34] | *ἐγερεῖ* Jas. 5[15].

LXXXVIII 13 ἐπιλελησμένῃ] Mil. *obliterata*, Rom. V. *oblivionis*.

14 προφθάσει σε תקדמך] so 17^{13} $18^{6.19}$ 21^{4} 59^{11} 68^{26} 95^{2} $119^{147.148}$; ′ק = προκαταλαβέτωσαν 79^{8}, and προπορεύσονται 89^{15}. προφθ. always = ק (exc. 68^{32} תרוץ), "come to meet thee," i.e. surprise thee, as one who advances half way hastens the time of meeting.

15 προσευχήν נפשי] Gk. crpt. for ψυχὴν which is also read.

16 καὶ ἐν κόποις וגוע] i.e. וְיָגַע or וְיָגֵעַ.

ὑψωθεὶς δὲ ἐταπεινώθην] i.e. נְשֵׂאתִי אָמוּךְ Bä. Cf. for use of ptcp. 35^{11} $102^{11.14}$, and more exactly μνησθεὶς ἡμῶν εὐλόγησεν 115^{12} (AT$^{c.a}$); not uncommon, Gen. 27^{14} 37^{14} 45^{28}.

ἐξηπορήθην אפונה] "Meaning of the Hebr. unknown," *Par. Psr.*

17 ἐτάραξάν με צמתתני.

19 ἀπὸ ταλαιπωρίας] i.e. מֵחֹשֶׁךְ, interpreting figure.

LXXXIX 1 τῷ Ἰσρ.] v. 88^{1}.

τὰ ἐλέη σου Κύριε חסדי י״י] v. 26^{12}.

3 εἶπας] i.e. אמרתָּ for תֹּאמֶר.

ἐν τοῖς οὐρανοῖς בהם...שמים] cf. 10^{5}.

ἑτοιμασθήσεται] i.e. תִּכֹּן Niph.

7 + καὶ τίς.

ἐν υἱοῖς θεοῦ בבני אלים] The Hebr. is perh. a double plur. form, correctly rendered by LXX. J. & L. Cf. 29_{1}^{1}.

8 ἐνδοξαζόμενος נערין] 2 Thess. 1^{10}. | βουλῇ סוד] 111^{1}, Gen. 49^{6}. | μέγας] i.e. רַב.

10 σάλον] taking שׁוֹא=שׁאון (subst.). For ב v. 17^{9}. | ם = amalgamated, as *v* 3. Σ. here in literal sense: in 55^{23} 66^{9} 121^{3}=מוט.

13 θαλάσσας ימין] *al.* θάλασσαν. Either as Aramaic plural, or from ימ with mark of abbreviation overlooked (*D.*).

Ἑρμωνιείμ חרמון] from 42^{7}.

15 ἑτοιμασία מכון] the foundation preparing for superstructure, v. 10^{17}.

20 ἐν ὁράσει τοῖς υἱοῖς σου בח׳ לחסידך] Gk. crpt. for ὁσίοις. PsR. *in aspectu filiis tuis*, V. *in visione sanctis tuis*.

LXXXIX 20 + μου at end.

21 ἐν ἐλέει בִּשְׁמֶן] Gk. crpt. for ἐλαίῳ. | B om. μου.

22 συναντιλήμψεται αὐτῷ תִּכּוֹן עִמּוֹ.

κατισχύσει αὐτόν] *shall strengthen him*: in another sense κ. with gen. *prevail against*, Jerem. 15^{18}, Mt. 16^{18}: cf. the two meanings of κραταιοῦν (κρατύνειν) 74^{13}. Κατισχ. is also sometimes intrans. as Josh. 17^{13}.

23 οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ לֹא יְשִׁיא אוֹיֵב בּוֹ] V. *nihil proficiet inimicus in eo.* "The enemy shall make no profit by him" (referring to נָשָׁה, lend on usury). For ὠφελεῖν intrans. cf. Sir. 5^{8} *μὴ ἔπεχε ἐπὶ χρήμασιν ἀδίκοις οὐδὲν γὰρ ὠφελήσεις* (al. *ὀφελήσει σε*): 31^{28} *εἷς οἰκοδομῶν καὶ εἷς καθαιρῶν τί ὠφέλησαν* (al. -σεν) *πλεῖον ἢ κόπους*: 31^{30} *βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἁπτόμενος αὐτοῦ τί ὠφέλησε τῷ λουτρῷ αὐτοῦ*: 31^{31} *τί ὠφέλησεν ἐν τῷ ταπεινωθῆναι αὐτόν.* Such words seem naturally to fall into an intrans. or reflexive meaning, as Lat. *proficio* here, or in colloquial English "You will do no good in that way," i.e. not succeed; "What good will he do by his washing?" i.e. will he get. ὠφ. will have at the same time to imply, either technically or colloquially, pecuniary advantage. This is supported in LXX by ὠφέλεια = בֶּצַע 30^{10}, Job 22^{3} (Jude 16); and also by Jerem. 15^{10}, where ὠφελεῖν transitive refers to gain made by usury, though either the correspondence is not exact or the clauses are in reverse order: *οὔτε ὠφέλησα οὔτε ὠφέλησέ με οὐδείς* לֹא נָשִׁיתִי וְלֹא נָשׁוּ בִי, "I neither helped (as lender) nor did others help me," or "I neither yielded profit (as borrower), nor did any yield profit to me." Field (Hexapla) says "In loco Jerem. 15^{10} *Non feneravi neque feneraverunt mihi* olim legebatur (ut hodie in omnibus libris tum scriptis tum editis) οὔτε ὠφέλ. [ut supra] pro quo Origenes in Commentariis ad locum legit enarratque οὔτε ὠφείλησα...ὠφείλησεν lectorem commonefaciens *εἰ καὶ ἀνέγνωμεν οὕτως ἀλλὰ καὶ δεῖ εἰδέναι ὅτι τὰ πλείονα τῶν ἀντιγράφων τῆς ἐκδόσεως τῶν Ο΄ οὐκ ἔχει οὕτως ὕστερον δὲ ἐπισκεψάμενοι καὶ τὰς λοιπὰς ἐκδόσεις ἔγνωμεν γραφικὸν*

εἶναι ἁμάρτημα." Origen seems to regard ὠφείλησα, -εν as having no considerable MS authority, and they involve a *mirabilis constructio* as truly as 35^{14}. The variants in Sirach however may show that the use of ὠφελεῖν which these places seem to imply was one which fell out of use and knowledge.

LXXXIX 23 + προσθήσει] from 2 Sam. 7^{14}, 1 Chron. 17^{9}, so Mil. V. but not Rom.

24 καὶ συγκόψω וכתותי] Dt. 9^{21} B.

τροπώσομαι אנוף] First found in LXX; not in Pentat. Active, Judges 20^{35} A. Generally mid. and pass. as 2 Sam. 8^{1}, 2 Chron. 18^{34}.

36 ἐν τῷ ἁγίῳ μου] neut. for abstr.

38 ὡς ἡ σελήνη κατηρτισμένη] possibly, as one variant has it, ὡσηι = ὡσεί, copyists growing less sensitive to the rule of the article. (Cf. Num. 19^{10}, 2 Chron. 21^{3}, Oxf. ed.) Or κατ. = ἡ κατ., it being more easily broken in the case of a ptcp., cf. 1 Cor. 8^{12}. Or understanding ἐστιν as in the 2nd line, "as the moon is perfected and as the witness is faithful."

39 ἀνεβάλου] v. 78^{21} *puttest off helping.*

40 κατέστρεψας נארתה.

τὸ ἁγίασμα αὐτοῦ נזרו] so 132^{18}. PsR. seems to interpret ἁγίασμα rightly as *sanctitatem* (v. 93^{5}).

The LXX recognize in נ the meaning *insigne, diadem*, only when forced by the context (Exod. 29^{6} נזר־הקדשׁ τὸ πέταλον τὸ ἁγίασμα; 2 Sam. 1^{10}, 2 Chron. 23^{11} βασίλειον): often = cogn. of ἁγιάζω. Lev. 21^{12} שׁמן נ = τὸ ἅγιον ἔλαιον, cf. Lev. $25^{5.11}$ | 2 K. 11^{12} (of the diadem) transliterates Ἰέζερ. | Cf. of Nazirites (נזיר) Amos 2^{11} εἰς ἁγιασμὸν | Judg. 16^{17} ἅγιος | In Num. 6 by cogns. of εὔχομαι | Lam. 4^{7} Ναζιραῖοι.

44 אף neglected. | τὴν βοήθειαν צור] v. 19^{15}.

45 ἀπὸ καθαρισμοῦ αὐτόν מטהרו] αὐτόν supplied from suffix, or Gk. crpt. for αὐτοῦ: v. Swete's variants. "It is open to doubt whether it should be translated as AV. (and PB.)..., or

'Thou hast made him to cease from his splendour' (מן = מ)... as LXX." J. & L. Cf. alternate readings Acts 19^{27}.

LXXXIX 46 ἐσμίκρυνας הקצרת.

τοῦ θρόνου αὐτοῦ (B only) עלומיו] Gk. crpt. of χρόνου: or ע taken as a subst., derived (falsely) from √עלה.

κατέχεας העטית.

κ. αὐ. αἰσ.] The class. cases; as Gen. 39^{21}; cf. Ex. 24^{8} [τὸ αἷμα] κατεσκέδασε τοῦ λαοῦ.

48 τίς ἡ ὑπόστασίς μου] giving a 1st p. s. suff. to ח, v. 44^{3} 39^{6}. | μὴ γὰρ] על־מה.

51 כל] om., so Latt., PB.

τῶν δούλων objective, and ἐθνῶν subj. gen. with ὀνειδισμοῦ.

52 οὗ] cogn. acc. attracted into gen. and standing with ἀντάλλ. for a double acc. after ὠνείδισαν, cf. 95^{9}.

ἀντάλλαγμα עקבות] V. *commutationem.* ע, rendered 77^{20} ἴχνη | 19^{12} ἀνταπόδοσις | 40^{16} (על־ע) παραχρῆμα | 70^{4} παραυτίκα | 119^{13} διαπαντὸς | 119^{112} δι' ἀντάμειψιν. Apolinarius' version is

οἵ ῥα τεοῦ Χριστοῖο καὶ εἰκόνα λωβήσαντο.

Some Latins take ἀντ. as the reverse of Christ in his Passion when compared with previous glory.

XC 1 καταφυγή מעון] so 91^{9}. A sort of gloss.

2 γενηθῆναι יִלָּדוּ] i.e. = γεννη. V. *fierent* (cf. *v* 1 ἐγενήθης = היית = V. *factus es*): v. 45^{17} $87^{4.5}$.

καὶ πλασθῆναι] i.e. וַתְּחוֹלְלִי.

2. 3 μὴ] i.e. אַל. V. doublet *tu es Deus, Ne.* Mil. as Gk., Rom. varies.

5 τὰ ἐξουδενώματα αὐτῶν זרמתם] Not apparent how they got ἐξουδ., which is found only Dan. 4^{14} שְׁפַל (lowest of men).

ἔτη ἔσονται שנה י] ? "will (often) last for years," i.e. שְׁנוֹת = (plures) annos. The optatives (= as often Hebr. futures) seem to show that ἐξ. is meant to paraphrase something vicious, as evil successes, etc. He prays that these, however long they seem to last, may really be short-lived and pass quite away. V. *quæ pro nihilo habentur, eorum anni erunt.* "Eorum" to

correspond to the Gk. must go with the subst. clause *quæ—hab.* and not with *anni.* PsR. however unfolds in another direction, "*Quæ* (Mil. *quia*) *pro nihilo habentur, anni eorum.*"

Apolin.: Μωμητά σφισιν ἔργα γενήσεται εἰς ἐνιαυτούς.

XC 6 σκληρυνθείη καὶ ξηρανθείη] doublet for וְיִבַשׁ. ξηρ. from Symm. (ξηρανθείς), Bä. Latt. *induret et arescat*, PB. *dried up and withered.* | **8** ὁ αἰὼν ἡμῶν] i.e. עֹלָמֵנוּ. **9** ἐξέλιπον פָּנוּ] i.e. כָּלוּ. | ἐξελίπομεν] i.e. כָּלִינוּ Bä.

ὡς ἀράχνη (-ην Bא p.m.) ἐμελέτων כמו־הגה] "(Targum) only *sicut aranea*; ἐμελ. a doublet" Bä., i.e. גוגי (*spider* Aram.) and some form of הגה. א seem to take ἐμελ. as 1st sing.; the other MSS with Latin (*meditabuntur*, ? Lat. crpt. for -a*ntur*) as 3rd plur.; the spider is here supposed to exhaust herself in web spinning, as the snail on its slimy track. ("Contra herbam et araneam et contra flo(re)s fœni, Domine, qui semper misertus es hominibus quid moveris?" Arnobius Minor.) PB. *A tale* = apply. *a narration.* 'Jerome *quasi sermonem loquens* (הֹגֶה): SM. *veluti sermonem* (sc. *illico transeuntem*). Cf. Rashi כְּדִבּוּר הַמְמַהֵר לְכַלּוֹת. PB. rendering might come from Jer. incorrectly paraphrased, but more probably from SM.' *D.*

10 ἐν ἐνιαυτοῖς (B only) בהם] Gk. crpt. for ἐν αὐτοῖς, i.e. τοῖς ἔτεσιν, the nom. left pendant as sometimes, v. 103^{15} 107^{5}.

καὶ τὸ πλεῖον αὐτῶν ורהבם] i.e. וְרָהְבָם Bä.

ἐπῆλθε נז] referred to Arab. root (quoted by Bä.).

πραΰτης חיש] as if from √חשׁה silere.

+ ἐφ' ἡμᾶς] PsR. not V.

καὶ παιδευθησόμεθα ונעפה] i.e. ? וְנֶעֱנָה.

11 ἀπὸ τοῦ φόβου τοῦ θυμοῦ σου כיראתך עברתך] i.e. מְיִרְאָתְךָ ע׳. Some MSS insert the σου after φόβου.

τοῦ θυμοῦ (Bא p.m. only)] Gk. crpt. for τὸν θυμόν.

12 τὴν δεξιάν σου ימינו כן] i.e. יְמִינְךָ. Most MSS + οὕτως.

καὶ τοὺς πεπαιδευμένους ונביא] "= וְנָבִא Isai. 66^{2}, Prov. 15^{13}" Bä. Or referred to √בר (rendered 2^{12} παιδείας).

13 παρακλήθητι הנחם] as often Gen. 24^{67} 37^{35}, Dt. 32^{36},

Ps. 119^{52} 135^{14}. "Comfort thyself, do the gracious work which is pleasing to thee." Mil. V. *Deprecabilis esto*, Rom. *deprecare* (imper. pass.) taking παρακαλεῖν in the sense of *intreat.*

XC 14 ἐνεπλήσθημεν] i.e. שָׂבְעֵנוּ.

15 ad init. ישמחנו] om. B *al.*: others εὐφράνθημεν (with PsR. (*delectati sumus*, V. *lætati sumus*), i.e. שָׂמַחְנוּ: Horol. (Gk. crpt.) εὐφρανθείημεν.

ὧν] relative attraction from acc. of time.

16 καὶ ἴδε] i.e. וּרְאֵה. | ἴδε ἐπὶ] Hebraism.

καὶ ὁδήγησον] i.e. וְהַדְרֵךְ 45^{5} 25^{5}.

17 ומ׳...כוננהו 2^{0}] omitted by B only with Rom. Retained by Mil. V.

XCI 1 + αἶνος ᾠδῆς τῷ Δανείδ. | ἐν βοηθείᾳ בסתר.

τοῦ θεοῦ τοῦ οὐρανοῦ שדי] cf. 68^{15} ἐπουράνιος.

2 ἐρεῖ] i.e. אֹמַר.

3 καὶ ἀπὸ λόγου ταραχώδους] i.e. מִדֶּבֶר הַוּוֹת.

4 ἐν τοῖς μεταφρένοις αὐτοῦ באברתו] v. 68^{14}.

ἐπισκιάσει יסך] sim. sound.

κυκλώσει σε] i.e. יְסֹחֲרֵךְ. The verb in the sense *surround* is Aramaic: in Hebrew it means only *go about for trade.* Gender is disregarded.

6 ἀπὸ πράγματος] i.e. מִדָּבָר, as *v* 3.

ἀπὸ συμπτώματος מקטב] as = מְמַקְּרָה 1 Sam. 6^{9} 20^{26}; σ. is not elsewhere used absolutely of evil hap.

καὶ δαιμονίου וישוד] i.e. וְשֹׁד. So for שֹׁד 106^{37}, Dt. 32^{17}.

Δ., in 96^{5} = אלילים, is found beside in the canonical SS. only Isai. 13^{21} 34^{14} $65^{3.11}$. It occurs 9 times in Tobit and 2 in Baruch.

On δαιμ. μεσημβρινοῦ Theodoret says:—μετὰ τὴν παρὰ τοῖς πολλοῖς κατέχουσαν τέθεικε δόξαν· εἰκὸς δὲ καὶ τοὺς τῶν ἀνθρώπων ἐπιβούλους μετὰ τροφὴν καὶ κόρον ὡς ἐφ᾽ ἕτοιμον θήραμα τρέχειν, καὶ τοὺς ἐρήμους τῆς ἄνωθεν κηδεμονίας καταδουλεύεσθαι ῥᾳδίως.

7 κλίτος] not a class. word; and this use for *side* or *corner* is peculiar to LXX; κ. 128^{3} = ירכתי, which 48^{3} = πλευρά.

XCI 13 Βασιλίσκον. "So called, says Pliny, from a spot resembling a crown on its head: medieval authors furnished it with a certain comb or coronet." Murray.

14 ἤλπισεν חשׂק] i.e. חָסָה.

σκεπάσω αὐτόν אשׂגבהו] v. 9^{10}, σκεπ. from like sound.

XCII 2 τὸ ἐξομολογεῖσθαι, ψάλλειν, and 3 τοῦ ἀναγγέλλειν all for ל with Hebr. inf. τοῦ ἀν. = "(It is good to thank and sing) *in order* to tell etc." exactly rendered in V. "Bonum est *confiteri*...et *psallere*...*ad annuntiandum*...misericordiam tuam," but v. Mic. 3^{1}, where τοῦ γνῶναι (לדעת) is subject of ἐστιν.

4 ἐν δεκαχόρδῳ ψαληρίῳ על־עשור ועל־נבל] as hendiadys.

μετ' ᾠδῆς על הגיון] 9^{17} ᾠδὴ διαψάλματος = הגיון סלה.

8 καὶ διέκυψαν ויציצו] 'LXX clearly thought of the rare ציץ *to look* or *peep out*, Cant. 2^{9} (= ἐκκύπτων LXX), also in Tgg. (though only Prv. 2^{4}) and late Heb. (Talm.).' *D.* Δ. of looking out of a cave 2 Sam. 24^{20}, Hdt. 3. 145. 1, Greg. Naz. Theol. Orat. 11^{3} (mystical allusion to Moses on Sinai); of looking *down* Jdg. 5^{28} A, 2 Sam. 6^{16}, 2 K. 9^{30}, Ps. 14^{2} 85^{12}. Bä. mentions a reading διέκοψαν (? *broke into blossom*). Suidas so understands διέκυ., "χόρτῳ παραπλησίως ἀπὸ τῆς γῆς διακύψαντες ἤνθησαν." Cf. 1 M. 9^{23} καὶ ἐγένετο μετὰ τὴν τελευτὴν Ἰούδου ἐξέκυψαν οἱ ἄνομοι ἐν πᾶσιν τοῖς ὁρίοις Ἰσραὴλ καὶ ἀνέτειλαν πάντες οἱ ἐργαζόμενοι τὴν ἀδικίαν: (simly. 1 M. 2^{63} from Ps. 146^{4} | 1 M. 7^{17} from Ps. 79^{3} | 1 M. 4^{24} from Ps. 106^{1}). Rom. V. *apparuerint*, Mil. *prospexerint*. Various cpds. of κύπτω are used of *looking* (here = ציץ; in Cant. 2^{9}, || clause of *l. c.*, = משׁגיח; otherwise, where from Hebr., = √שׁקף); διακ. as above; διεκκ. 2 M. 3^{19}; ἐκκ. Ps. 102^{19}, Cant. 6^{10}, Jer. 6^{1}, 1 M. 4^{19}; εἰσκ. 1 S. 13^{18}; κατακ. 2 K. 9^{32}; παρακ. Cant. 2^{9}, Gen. 26^{8}, Jdg. 5^{28} B, Sir. $21^{23(26)}$, *al.* These are mostly of looking *out* (and generally *down*), but παρακ. is of either *in* or *out*, and occurs in N.T. Lk. 24^{12}, Jn. $20^{5.11}$, Jas. 1^{25}, 1 Pet. 1^{12}; v. Field (Notes on N.T. Transl.) on Lk. 24^{12}.

XCII 10 יי כי הנה אויבך] om. BAp.m. with Rom. not V. nor Mil.

11 καὶ ὑψωθήσεται] i.e. וַתָּרֶם. Latt. PB.

καὶ τὸ γῆράς μου] i.e. בַּלֹתִי as a subst.; or infin. used as subst. of the forms found 17^3 77^{11}. (J. & L.) 'Rather בְּלוֹתִי.' *D.*

12 τὸ οὖς μου אָזְנִי] sing. in Latt. PB.

15 τότε עוד] Gk. crpt. in B for the ἔτι of other MSS. V. *adhuc.* | πληθυνθήσεται ינובון.

πίονι דְּשֵׁנִים, read apply. as דְּשֵׁנָה.

The two lines of *v* 15 take in each the first word from the following line.

16 ὁ θεός μου צורי.

XCIII 1 + εἰς τὴν ἡμέραν τοῦ προσαββάτου ὅτε κατῴκισται ἡ γῆ. αἶνος ᾠδῆς τῷ Δαυείδ. | προσαββ.] Mk. 15^{42}.

κατῴκ.] purely aorist, unless the use of the present in titles (v. 96^1) implies possibility of a perfect meaning; so ᾠκοδόμηται 96^1 q.v.; cf. Josh. 5^5 ἀνέστραπται | 1 K. $6^{(7)12}$ A ἤκουσται | 2 K. 6^7 εἴρηκε | Dan. O 5^{30} ἐξῆρται (all unreduplicated forms, v. Moulton, *Exp.* Dec. 1904, p. 448). "It is very soon obvious that the Perfect encroaches on the Aorist markedly in the period covered by the Ptolemaic and Roman papyri...; but I have hardly found any passages in which the perfect could be said to be used *for* the aorist." Prof. J. H. Moulton, *Expositor*, Apr. 1901 on the Papyri.

The following perfects occur in the Pss.: ἐπιλέλησται 10^{11} | ἐγκαταλέλειπται 10^{14} | ἐξουδένωται 15^4 | κεκόλληται 22^{16} | ἀπέρριμμαι 31^{23} | κεκραταίωνται 38^{20} | τεθέληκας 41^{12} | κέκρυπται 54^2 | ἠσυνθέτηκα 73^{15} | σεσάλευται 94^{18} | τετάρακται 109^{22} | ἐστήρικται 112^8 | εὐλογήκαμεν 118^{26} 129^3 (var.) | μεμαθηκέναι 119^7.

ἐστερέωσε תכון] i.e. תְּכֵן 75^4. So Latt. PB.

3 om. line 3 with PsR. But א$^{c.a}$ A, Horol. ἀροῦσιν οἱ ποταμοὶ ἐπιτρίψεις αὐτῶν; so V. | 4 μετεωρισμοί] v. 88^8.

5 ἁγίασμα] V. *sanctitudo*, M. *sanctificatio*, v. 89^{40}.

XCIV 1 + ψαλμὸς τῷ Δανεὶδ τετράδι σαββάτων.

τετρ. for ordinal as we say "Number Four": of day of month Zech. 7^1: τετρ. καὶ εἰκάδι Hagg. 2^1 etc., cf. Zech. 8^{19} Νηστεία ἡ τετράς | 2 M. 11^{30} μέχρι τριακάδος Ξανθικοῦ (so in other Greek).

ἐπαρρησιάσατο הוֹפִ֫יעַ] as indicat.; v. 12^6. | 4 ἀδικίαν עתק.

6 ὀρφ. נר : προσήλυτον יתומים] interchanged to bring ὀρφ. next χήραν.

προσήλ. = גר Exod. 12^{48}.

8 ποτὲ φρονήσατε מתי תשכילו] so Latt. *aliquando sapite.* Gk. crpt., perh. -ατε was originally a slip of the pen. Thumb gives little support to a future in -ατε. At the same time there are passages where a fut. ind. reads more naturally than an aor. imper., φυλάξασθε Lev. 20^{22}, Dt. 24^8 | ἑορτάσατε Num. 29^{12}. (In the Oxford and other texts of Num. 29^{13} προσάξατε is an error, Swete with the facsimile has only προσάξετε.) Cf. also B ἀρεῖτε 11^1, ἤλπισαν 22^9, and 47^4 A ὑπάταξεν, and v. 107^{29}, though most of these may be ordinary *lapsus.*

13 πραῦναι] v. 71^{12}. | βόθρος שחת] v. 9^{16}.

15 ἕως οὗ δικαιοσύνη ἐπιστρέψῃ εἰς κρίσιν כי עד צדק ישוב משפט] כי עד as if = כי עד (Gen. 26^{13}); cf. also 61^7: מש accus. whither.

+ διάψαλμα.

16 ἐπὶ πονηρευομένους עם־מרעים] *Quis consurget mecum adversus malignantes?* Can some such verse have been the origin of the use of *Malignants* in the Civil War? Malignity would hardly have been thought their chief mark even in Puritan eyes.

17 παρῴκησεν שכנה] without אם in apodosis. Hebraism (παροικεῖν mostly = גור). | τῷ ᾅδῃ דומה] v. 4^5.

19 + κύριε ad init. Rom. + *Domine* in line 2.

τῶν ὀδυνῶν μου שרעפי] ש 139^{23} = *τρίβους.*

ἠγάπησαν יישעשעו] Isai. 5^7 νεόφυτον ἠγαπημένον = נטע שעשועיו (cf. Jer. 31^{20}) | Ps. 119^{166} ἠγάπησα = עשיתי. The rendering of ש in $119^{16.47.70}$ is by √μελετᾶν. This is perhaps the only place in the Bible where ἀγαπᾶν has a non-personal subject.

Another reading here is εὔφραναν. Rom. V. *consolationes tuæ lætificaverunt*, Mil. *exhortationes t. delectaverunt.*

XCIV 20 ὁ πλάσσων] agreeing with θρόνος; but Latt. take it as vocative, *Qui fingis laborem in præcepto.*

21 θηρεύσουσιν יגודו] i.e. יָצוּדוּ 140[12], Gen. 27[3]; or יגורו v. 59[4].

23 καὶ ἀποδώσει וַיָּשֶׁב] i.e. וְיָשֵׁב. | τὴν πονηρίαν αὐτῶν וברעתם] taken with the preceding, ב being neglected.

יַצְמִיתֵם 1° omitted; so PsR.: but V. *disperde eos, disperde illos.* Many MSS add κύριε, and prefix κατὰ to the two substantives.

XCV The invitatory (the form of the Psalt. Romanum used at Matins, identical with Rom.) differs from V. as follows:—

4 ad init. + quoniam non repellet Dominus plebem suam; and *for* (ipsius sunt) *read* ipse conspicit.

5 *for* (et siccam manus ejus formaverunt) *read* et aridam fundaverunt m. e.

6 *for* (et ploremus ante Dominum) *read* ante Deum, ploremus coram Domino.

7 *for* (et nos populus pascuæ ejus et oves manus ejus) *read* nos autem pop. ejus et o. pascuæ ejus.

8 *for* (irritatione) *read* exacerbatione.

10 *for* (offensus) *read* proximus: *for* (et isti) *read* ipsi vero.

11 *for* (ut) *read* quibus.

Mil. (no invitatory) differs from V.: 2 For (præoccupemus) *præveniamus.* | 5 as Rom. | 6 *et plor.* otherwise as Rom. | 7 for (et nos) *nos autem*, and om. pascuæ. | 8 as Rom. | 10 for (off.) *infensus*, and ipsi *autem.* | 11 as Rom.

XCV 1 + αἶνος ᾠδῆς τῷ Δανείδ, cf. Hebr. 4[7].

2 προφθάσωμεν נקדמה] προφθ. is used mechanically by LXX for ק, v. 88[14].

4 ad init. + ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ from 94[14]. τὰ πέρατα מחקרי. | ὕψη תועפות.

αὐτοῦ ἐστιν] Rom. *ipse conspicit.* ? from 104[32] "Qui respicit terram...qui tangit montes." | 5 ξηράν יבשׁת] Gen. 1[10].

XCV 6 δεῦτε בואו] rendered 100^{2} εἰσέλθατε.

δ. in *v* 1 = לכו. V., PB. follow in losing the distinction.

προσπέσωμεν αὐτῷ "Lk. 8^{47} προσπ. αὐτῷ. Ita etiam Polybius et Plutarchus locuti sunt." Biel. Also Hdt. and Dramatists. L. & S.

καὶ κλαύσωμεν נברכה] i.e. נִבְכֶּה (cf. 1 Sam. 4^{19} καὶ ἔκλαυσε = ותכרע | 1 K. 18^{45} καὶ ἔκλαιε = וירכב). It has been less probably suggested that κλ. is a Gk. crpt. of ὀκλάσωμεν (1 K. 8^{54}). | **7** Variously assimilated by PsR. to 100^{3}.

+ Κύριος (before ὁ θεός) RV. with Latt. PB. but not the Sarum Breviary form of the Vulgate Psalm.

8 ἀκούσητε] The PB. *will hear* inevitably suggests θέλητε ἀκούειν.

παραπικρασμῷ מריבה] (מר 106^{32} = ἀντιλογία) π. only here and in the quot. Hebr. $3^{8.15}$. Παραπικραίνω usu. = המרה v. 5^{11}.

πειρασμοῦ מסה] so all uncials regularly. The common reading πικρασμοῦ may be Gk. crpt. of πειρ. or may represent מרה. Latt. *tentationis*.

10 προσώχθισα אקוט] Numb. 22^{3}. Rom. *proximus fui*. ? deriving from πρὸς ὄχθον *ad ripam* with meaning suggested by low Latin *adripare, arriver*; or crpt. of some transliteration of προσώχθισα. Προσοχθ. occurs also 22^{25} 36^{5}.

ἐκείνῃ] supplied. | ἀεί עם] i.e. עֹד.

XCVI 1 ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν ᾠδὴ τῷ Δαυείδ] For the pres. οἰκοδ. (if correct)* cf. καθίσταται 96 title, καταδιώκει 143 title.

The first line records a great historical occasion of use.

2 εὐαγγελίζεσθε] the present of continuance to suit ἡμ. ἐξ ἡμ. So PB. *Be telling*, cf. 37^{3}. | **5** δαιμόνια אלילים.

6 ἐξομολόγησις הוד] from supposed connection with הודה, *to confess*. So 104^{1} 111^{3} 148^{13}, 1 Chron. 29^{11}.

* Unless it is perfect for οἰκοδόμηται. In 103^{13} all uncials read οἰκτείρησεν | 60^{3} א οἰκτείρησας | Jer. 6^{8}, Ez. 38^{12} κατοικίσθη | Neh. 3^{3} οἰκοδόμησαν | Neh. $4^{(12)18}$ οἰκοδομοῦσαν (imperf.), v. Jelf, Gr. Gr. § 173. 5, 6.

XCVI 6 ἁγιωσύνη עז] v. 8^3.

7 τιμήν עז] v. 8^3. For *vv* 7. 8. 9, cf. $29^{1.2}$. | 8 ἄρατε] regularly = נשׂא.

9 σαλευθήτω חילו. | 10 After *regnavit*, Rom. + *a ligno*. 'In no Gk. MS exc. R (in *Latin* letters), and in cod. 156 (which has an interlinear Lat. vers. v. Sw. *Intr.* p. 160) in the Latinized form ἀπὸ τῷ ξύλῳ [*sic*]: an interpol. by an early Christian hand. (v. Delitzsch ad loc.) Justin, Tryph. 7^3, charges Jews with excising it (so it must be an *early* addition). He quotes the *whole* Ps. as proof: but oddly enough, none of the MSS of Justin have it in the Ps.: so the editors have to insert it for the argument. Also Apol. I. 41 (where it is in the text).' *D.* | κατώρθ. תכון] v. 93^1. | 13 After *æquitate* (δικαιοσύνῃ) Rom. + *et gentes in ira sua*.

XCVII 1 + τῷ Δαυὶδ ὅτε ἡ γῆ αὐτοῦ καθίσταται] It is not clear what this means, nor what definite point of time it indicates, nor indeed how it can indicate any definite point. It is not the simple way of expressing "When the kingdom was established in his hands." I have suggested that αὐτοῦ was supplied in translation, as is often the possessive, sometimes correctly and sometimes by misunderstanding, e.g. 59^1 15^4 19^{13} 23^6; that τρίτῃ σαββάτου has dropped out and that the 3rd day is described like the 6th (Ps. 93) by reference to Genesis 1. | 2 κατόρθωσις מכון] מ usu. = ἑτοιμασία.

7 εἰδώλοις אלילים. | οἱ ἄγγελοι αὐτοῦ אלהים] 8^6 138^1.

10 + Κύριος Latt. PB. | 11 ἀνέτειλεν זרע] i.e. זָרַח Latt. PB.

XCVIII 1 + τῷ Δανείδ. | + κύριος so PsR. not V.

3 + τῷ Ἰακώβ PsR. not V. Cf. Mic. 7^{20}.

αὐτῷ לו] The dat. is kept out of reverence (v. 44^4): PB. gains the same end by rendering *victory*.

6 ἐν σάλπιγξιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης בחצצרות וקול שופר] ἐλαταῖς of beaten metal. 'A gloss from Num. 10^2, cf. Sir. $50^{(18)16}$ (Hebr. מקשה ח)' *D.* Rom. V. *ductilibus*, Mil. (as if = ἐλατίναις) *abietum*.

XCVIII 6 ἐνώπιον τοῦ βασιλέως Κυρίῳ יי׳ לפני המלך] *al.* Κυρίου. Rom. *In conspectu regis Domino*, Mil. V. *In c. regis Domini.*

7 σαλευθήτω ירעם.

9 יי׳ לפני] om. B *al.* but not Latt.

XCIX 1 + ψαλμὸς τῷ Δαυείδ. | ὀργιζέσθωσαν ירגזו] v. 4^5.

3 + πάντες BR. with Mil. not Rom. V.

τῷ ὀν. σου τῷ μεγ. ὅτι φοβερὸν καὶ ἅγιόν ἐστιν שמך גדול ונורא קדוש הוא] a careless arrangement. | 4 τιμή עז] v. 8^3.

8 ὁ θεός אל] voc. PB. | εὐίλατος נשׂא. | + πάντα.

C 3 καὶ οὐχ] i.e. ולא as Kethib. | 4 αἰνεῖτε ברכו.

CI 1. 2 σοι Κύριε taken with ᾄσομαι causes the removal of ψαλῶ to *v* 2, and the addition of καί.

3 ποιοῦντας עשׂה] read as ptcp., sing. or pl.

καρδία σκαμβή לבב עקש] c. præcc.

σκαμβή] so Symm., Prov. 2^{15} (LXX κάμπυλαι or σκόλιαι ?); connected with κάμπτω (L. & S.).

4 ἐκκλίνοντος ἀπ' ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον יסור ממני רע לא ארע] The two verbs are simply correlated as the sense seemed to require.

οὐκ ἐγ.] *I refused to acknowledge him.* V. smoothing the construction, *Declinantem a me malignum non cognoscebam.*

5 ἐξεδίωκον אצמית.

τούτῳ οὐ συνήσθιον] i.e. אֹתוֹ לֹא אוּכָל׃.

6 μοι ἐλειτούργει יישרתני] (Exod. $28^{31\,(35)}$) i.e. as to the king. The classical sense of public service is not lost in this stem, but becomes service to a person (suiting Oriental thought).

(1) It is used most often of sacred service (λειτουργία, -ικός only thus) whether in heaven or earth, including that rendered to sacred persons, Moses (Josh. 1^1 A), Elijah (1 Kings 19^{21}), Elisha (2 K. 6^{15} 4^{43}). Cf. Rom. 15^{27}, Phil. $2^{25.30}$.

(2) To kings, 1 K. $1^{4.15}$ 10^5, 2 Chr. 9^4 17^{19} 22^8, 3 M. 5^5: to the king's heir, 2 Sam. 13^{18}: τὸν κριτὴν τοῦ λαοῦ Sir. 10^2: μεγιστᾶσι Sir. 8^{10}. In Sir. 10^{25} οἰκέτῃ σοφῷ ἐλεύθεροι λειτουρ-

γήσουσι, it is therefore implied that the οἰκέτης attains high public station.

CI 7 ὑπερηφανίαν רמיה] reading רמה, or referring to רום; cf. Num. 15^{30} ביד רמה ἐν χειρὶ ὑπερηφανίας, also Micah 6^{12} ὑψώθη for רמיה.

For the tenses of this Ps. v. p. xvii.

CII 3 θλίβομαι, read by some MSS, is probably pres. subj. and = -ωμαι. The occurrence of pres. indic. with ὅταν seems to be doubtful, W-M. III. § 42, Blass p. 218 f. Cf. 120^{7}.

4 ὡσεὶ κάπνος בעשן.

φρύγιον מוקד] firewood. V. *cremium*, PB. *firebrand*.

συνεφρύγησαν] so all uncials: συνεφρύγισαν in the common text is the same word. PsR. *sicut in frixorio confrixa sunt*, V. *s. cr. aruerunt*.

5 ἐπλήγην הוכה.

6 דבקה] PB. *will scarce cleave*, as if = do but cleave, cf. 104^{32} "do but touch."

7 πελεκᾶνι קאת: νυκτικόραξ כוס] So Lev. $11^{17.18}$.

οἰκοπέδῳ חרבות] (Latt. *domicilio*). So 109^{10} (*habitationibus*), cf. Sir. 49^{13} οἰκόπεδα where V. (with apply. most Versions including RV.) *domos*, AV. (apart from any original Hebrew) *ruins*. Grenf. and Hunt in Papyri render *estates*; v. L. & S. Perhaps whereas with us the *site* is oftenest where a house is to be built, here it is where the house is no longer of account, i.e. gone or ruined.

8 μονάζον] ἅπ. λεγ. in LXX: not found earlier.

ἐπὶ δώματι על־גג] δ. the habitable flat roof as in Papyri. In N.T. always with ἐπί. Rom. V. *in tecto*, M. *in ædificio*; so 129^{6} exc. there Rom. with M. has *ædificiorum*.

9 οἱ ἐπαινοῦντές με] i.e. מְהַלְלַי.

12 ἐκλίθησαν נטוי] i.e. נָטָיוּ (cf. 73^{2} K. and Q.) Latt. P.B.

16 τὸ ὄνομά σου Κύριε יי׳ את־שם] so Rom., V., PB. but Mil. with some MSS as MT.; v. 26^{12}.

האדץ] om. B only. Isai. 62^{2}.

CII 17 ὅτι οἰκοδομήσει כי בנה. | + καί.

19 λαὸς ὁ κτιζόμενος עם נברא] "The people which is in creating" and so practically = V. *populus qui creabitur*," cf. 22^{32}. All commentators agree in giving the ptcp. נב׳ a fut. force, "The people which is created then, i.e. in the time of the future generation." Hengstenberg.

20 ἐξ ὕψους ממרום] PB. simply *down*.

21 τῶν τεθανατωμένων תמותה] 79^{4}.

24 ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ] i.e. עָנָה בְדֶרֶךְ כֹּחוֹ, with αὐτῷ supplied.

24. 25 τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι] i.e. קַצֵּר יָמַי אֱמֹר אֵלַי Bä. ἀναγγ. = אמר Gen. 48^{1}, 1 K. 18^{11}, Job 8^{10}.

25 ἀναγάγῃς תעלני] so all uncials. Mil. *educas*, Rom. V. *revoces*, as if ἀνακαλῇς (for ἀνακαλέσῃς). ? through a form ἀνακάκῃς, v. 38^{13}.

26 + σὺ Κύριε with Latt. PB. from Heb. 1^{10}.

27 ἐλίξεις αὐτούς תחליפם] paraphr.; or possibly Gk. crpt. for ἀλλάξεις, v. Bä. and Hebr. 1^{12} with its variants.

29 εἰς τὸν αἰῶνα לפניך.

CIII 2 τὰς αἰνέσεις αὐτοῦ נמוליו] Perh. Gk. crpt. for ἀποδόσεις or ἀνταπ.

3 εὐλατεύοντα סלח] Dt. 29^{20}, Judith 16^{15}.

4 ἐκ φθορᾶς משחת] v. 9^{16}.

5 ἐπιθυμίαν עדיך] Delitzsch, accepting σιαγόνας 32^{9} in the sense of PB., allows ἐπιθ. here as a suitable paraphr. But the real meaning of the Hebr. word (even if the text is right) is very doubtful.

ἀετοῦ נשר] Exod. 19^{11} *vulture*. "But in many passages a generic term, embracing many different species of the order *Raptores*." Dict. B. Cf. 84^{4}.

6 ἐλεημοσύνας צדקות] v. 24^{5}.

7 τὰ θελήματα αὐτοῦ עלילותיו.

8 as 86^{15}. | 9 ὀργισθήσεται יריב: μηνιεῖ יטור.

11 + Κύριος making גבר transit. to give equiv. sense.

CIII 12 καθ' ὅσον κ.τ.λ.] κατὰ governing the whole following clause. "According to the space between E. and W." Cf. κατὰ τὸ ὕψος, *v* 11.

14 μνήσθητι] i.e. זְכוֹר Job 7^7 10^9: imitated in the Ash W. sentence, "Memento homo quia cinis es et in cinerem reverteris." Rom. *Memento Domine quod pulvis sumus*, Mil. *Memor fuit quoniam p. s.*, V. *Recordatus est quoniam p. s.* For the reverse v. Exod. 32^{13} where μνησθείς = זְכוֹר (but depending on principal imperative). | **15** ἄνθρωπος] pendant v. 90^{10}.

16 οὐκ ἐπιγνώσεται ἔτι τὸν τ. αὐ. לֹא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ] the suffix as anticipatory (Aram., cf. 83^{12}). | **20** + πάντες.

CIV 1 + τῷ Δανείδ. | ἐξομ. הוֹד] v. 96^6.

2 ἀναβαλλόμενος עטה] a picturesque word of more loosely fitting clothing; v. L. & S.: "to throw one's cloak up round one, like περιβ., throw it over the shoulder so as to let it hang in folds," cf. the use of ἀναβολή in Neh. 5^{13}, Ezek. 5^3; and *O. V.* "With light as a *robe* thou hast thyself clad." Also ἀναβολάδιον = *shawl*, Papyri. | δέρριν יריעה] Exod. $26^{7.9}$.

3 ὁ στεγάζων המקרה] 2 Chron. 34^{11} apply. *to cover with woodwork*: here the rain clouds form the joists and boards of heaven's floor.

ὑπερῷα] PB. *chambers*, of upper floor rooms, as still provincially, cf. 2 K. $4^{10.11}$ AV. In Amos 9^6 ἀνάβασιν in this sense. In the V. superiora *ejus* the pron. is referred to *cœlum*.

ἐπίβασιν רכובו] Cant. 3^{10} = מרכב. Abstr. for concrete. "His mount," i.e. his chariot.

3. 4. νέφη τὴν ἐπίβ. | τοὺς ἀγγέλους πν. | τοὺς λειτουργ. πῦρ] The articles are taken with a view to Hebrew not Gk. idiom. But Heb. 1^7 the natural Greek force is allowed.

5 τὴν ἀσφάλειαν αὐτῆς מכוניה.

3—5 V. takes these clauses in the 2nd p. *tegis*, *ponis*, *facis*, *ambulas*, *fundasti*. PsR. as the Gk., the 3rd p.

6 τὸ περιβόλαιον αὐτοῦ] i.e. בְּסוּתוֹ.

ὄρη, πεδία] subjects, so Latt., but PB. accusative whither;

cf. 107^{26}. Or perhaps in PB. sense, *They go up the hills and down the valleys*, Num. 32^{9}. | **10** + ὕδατα.

CIV 11 ποτιοῦσι] with MT. *give drink to*, V. *potabunt omnes bestiæ*, PB. *drink*. | προσδέξονται] i.e. יִשְׂבְּרוּ, as *v* 27, cf. 69^{21}. + εἰς. | ὄναγροι פראים] Jer. 14^{6}, Dan. 5^{23}.

12 πετρῶν עפאים] 'Perhaps כ for ע, and so confused with כפים Jerem. 4^{29}, Job 30^{6} and Aram. כֻּפָּא a *rock* (κηφᾶς).' *D.* Schleusner suggests also with no great probability some confusion with סעיף Judg. $15^{8.11}$, Isai. 57^{5}, having alternative meanings *branch* and *cleft of rock*.

13 ποτίζων] sc. ἐστί, following Hebr. as often 18^{51}.

16 τοῦ πεδίου יהוה.

17 אֲשֶׁר] om. | τοῦ ἐρωδιοῦ חסידה] v. 9^{7}. L. & S. and Biel following Bochart identify ἐρ. with *heron*; this passage and later interpreters with ח πελαργὸς stork. In the Latin versions is a curious dispute for the precedence. V. *herodii*, Rom. *fulicæ* (coot), Mil. *sturni* (starling). Jerome introduces another bird still, '*Milvo* abies domus ejus.'

ἡγεῖται αὐτῶν ברושים] i.e. בְּרֹאשָׁם.

18 χοιρογρυλλίοις שפנים] Lev. 11^{5}, Dt. 14^{7}. Both halves of the word signifying *pig*, it is not clear why together they should make *hedgehog*. Possibly the last half has a diminutive or endearing element which is emphasised by the ordinary χοῖρος preceding. Another reading is λαγώοις, which perhaps is used to denote the rabbit as PB. *cony*. In LXX *hare* = δασύπους. Vulg. Prov. 30^{26} שׁ = *lepusculus*. | **21** ἁρπάσαι] i.e. לִטְרֹף.

22 κοιτασθήσονται] κ. also Cant. 1^{7}, Zeph. 2^{14} 3^{13}, Jer. 40 $(33)^{12}$, Dan. Θ 4^{12}, all of animals; also Lev. 15^{20}, Dt. 6^{7} 11^{19} †. Rom. *se collocabunt*, Mil. *cubabunt*, V. *collocabuntur*, v. 23^{2}.

24 κτίσεως (all uncials) קנינך = κτήσεως, cf. 105^{21}. PsR. *creatura*, V. *possessione*.

25 εὐρύχωρος רְחַב ידים] v. 31^{9}. | **26** δράκων לויתן.

26 ἐμπαίζειν αὐτῷ לשחק בו] altern. rendering: 'cf. Job

$40^{24(29)}$ (AV. 41^{5}), also $40^{14(19)}$ LXX *πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ*,

i.e. (Hitzig) הֶעָשׂוּי לִשְׂחק בו

for MT. הֶעָשׂוּ יגש חרבו

(*τῶν ἀγγέλων αὐτοῦ* being a paraphr. for *him*).' *D.*

CIV 28 + **τὰ σύμπαντα.** | **31** **ἥτω**] 1 M. 10^{31}, 1 Cor. 16^{21}, Jas. 5^{12} = **ἔστω.**

32 **καὶ ποιῶν αὐτὴν τρέμειν** ותרעד] i.e. וְתִרְעָד (or וּמַרְעִד), as transitive. The pronoun is supplied.

34 **διαλογή** שִׂיחִ] *ἅπ. λ.* in LXX. Rom. *laudatio*, Mil. *disputatio*, V. *eloquium.*

CV 2 **διηγήσασθε** שִׂיחוּ] V. only after it + *ei* (3^{0}).

3 **ἐπαινεῖσθε** התהללו] Passive; cf. 34^{3} 106^{5}.

4 **κραταιώθητε**] i.e. עֻזּוּ.

5 **τῶν θαυμασίων...τὰ τέρατα**] after *μνησθ.* Gen. continued by Accus. v. 25^{5}. | **6** **δοῦλοι αὐτοῦ**] i.e. עַבְדּוֹ.

9 **ὃν διέθετο**] no rel. attraction.

τοῦ ὅρκου] the gen. continued (not as *v* 5) to make plain that it is not obj. of *διέθετο.*

10 **σχοίνισμα κληρονομίας ὑμῶν** חֹ נחֹ] Dt. 32^{9}.

12 **ἀριθμῷ βραχεῖς** מתי מספר] Dt. 26^{5} **ἐν ἀριθμῷ βραχεῖ** במתי מעט: Gen. 34^{30} **ὀλιγοστὸς ἐν ἀριθμῷ** מתי מס. Βραχ. is used more freely for *small* in LXX than classically. 1 Sam. 14^{43} *βραχὺ μέλι* מעט: Exod. 18^{22} *τὰ βραχέα τῶν κριμάτων* קטן.

ὀλιγοστούς] *Members of a small tribe*, almost always used of population; one among few: connected with what are few. Gen. 34^{30} Jacob says *ὀλιγοστός εἰμι ἀριθμῷ*, cf. 1 Macc. 3^{16}. So *πολλοστός*, connected with what are numerous. 2 Sam. 23^{20} *π. ἔργοις a man of many exploits.* Prov. 5^{19} *richly supplied.*

16 **στήριγμα ἄρτου** מטה לחם] Ezek. 4^{16}.

18 **σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ** ברזל באה נפשו] with most interpreters. But Latt. PB. *Ferrum pertransiit animam ejus*, i.e. perhaps *anima* read as *animā*: or purposely following another view as Delitzsch, Hitzig; v. J. & L.'s note.

CV 19 μέχρι τοῦ ἐλθεῖν עַד־עֵת בֹּא.

22 τοῦ παιδεῦσαι לֶאְסֹר] i.e. לְיַסֵּר, Hos. 10^{10}.

ὡς ἑαυτόν בנפשו] i.e. כנ; *so as to be like himself.*

26 *Quem elegit ipsum* V.] *ipsum* not emphatic, but = *eum* pleonastic. | 27 ἔθετο שָׂמוּ] i.e. שָׂם.

28 καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ ולא מרו את דבריו] לא* as לו (cf. 22^{30} 35^{20}), and absorbed in the αὐτοῦ (v. 31^{22} and cf. Jerem. 5^{10}, Eccles. 10^{10}); a rendering adopted to facilitate the sense. Conversely Gen. 26^{32} οὐχ = לו. PsR. *quia exacerbaverunt verbum ejus*, V. *et non exacerbavit sermones suos* (difficult to understand, ? "The Lord did not belie his threats"), PB. *and they were not obedient unto his word* (practically agreeing with LXX and PsR. against V. and against MT.).

παρεπίκρ. v. 5^{11} 107^{11}.

30 ἐξῆρψεν] v. 7^{6}.

ταμείοις חדרי] Exod. 7^{28} (8^{3}). The commoner spelling as also in Papyri, v. Deissm. p. 182 and Moulton *Exp.* May, 1904: "Ταμεῖον πεῖν and ὑγεία are overwhelmingly attested by the papyri, where there are only rare examples of a curious reversion like that in Mt. 20^{22}." In classical Greek "a store-room"; in LXX and NT. for small rooms favourable to privacy. Exod. 7^{28} τ. τῶν κοιτώνων.

31 κυνόμυια] v. 78^{45}. | σκνῖπες כנים] (*al.* -φες) Exod. 8. Latt. *ciniphes*, PB. *lice.*

36 ἐκ τ. γ. בא׳. | πόνον αὐτῶν אונם, cf. 78^{51}.

39 + αὐτοῖς (bis). | 40 καὶ ἦλθε] i.e. וַיָּבֹא.

ὀρτυγομήτρα שלו] Exod. 16^{13}. The only word for *quails* in LXX (ὄρτυξ not being used); always sing. and collective. From the analogy of μήτρα (of wasps) ὀρτ. should = *Queen quail*, or leader of the flock. Aristotle however uses it for a bird of distinct species which migrates with the quails. Hesych. on the other hand ὄρτυξ ὑπερμεγέθης. The origin of the LXX use does not appear.

41 διέρρηξε פתח. | ποταμοί נהר] as if subject of verb.

* v. Hooker *Eccl. Pol.* Bk. v. 19. 3 and the note from Saravia.

CVI 1 in 1 Macc. 4^{24} takes the form ὅτι καλὸν εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

7 ἀναβαίνοντες עלים] i.e. עֹלִים. Conversely Jer. 22^{20} מעברים = εἰς τὸ πέραν τῆς θαλάσσης.

12 καὶ ᾔνεσαν τὴν αἴνεσιν αὐτοῦ וישירו תהלתו] Gk. crpt. for ᾄσαν, or paraphr.: cf. variants 7^{1} 22^{24}. PsR. *cantaverunt*, V. *laudaverunt*.

15 πλησμονήν רזון] as if רצון Bä. Dt. 33^{23} πλησμονὴ δεκτῶν = שְׂבַע רָצוֹן. | 19 γλυπτῷ מסכה.

23 ἐν τῇ θραύσει בפרץ] (*v* 30 θρ. = מנפה) *amid the ruin*.

ἀπὸ θυμοῦ ὀργῆς αὐτοῦ חמתו] imitating Exod. 32^{12}. Latt. *iram ejus*. | 27 ἐν ταῖς χώραις בארצות] Gen. 10^{20}.

28 καὶ ἐτελέσθησαν ויצמדו] Num. 25^{3}. Τελεῖν and cognates in LXX, when used of initiation, are mostly of immoral rites, as for קְדֵשָׁה, קָדֵשׁ, Dt. $23^{17(18)}$ τελεσφόρος (fem.), τελισκόμενος : 1 K. 15^{12} τελετὰς (abstr. for concr.); Hos. 4^{14} τῶν τετελεσμένων. But τελεταὶ of initiatory rites generally Wisd. 14^{15}, 3 M. 2^{30}.

29 + αὐτόν. | καὶ ἐπληθύνθη ותפרץ] 'Paraphr., cf. for פרץ, Gen. 28^{14} πλατυνθήσεται, 30^{30} ηὐξήθη, 30^{43} ἐπλούτησεν, Job 1^{10} πολλὰ ἐποίησας.' *D.* Latt. *multiplicata est*, PB. *was great*.

30 καὶ ἐξιλάσατο וַיִּפְלַל] 'a paraphr. based on general sense of Num. 25^{6-13}, and *v* 13 in particular. The Hebrew means really *intervened, mediated*.' *D.* PsR. *exoravit*, SM. *oravit*, PB. *prayed* (as if Hithpael), V. *placavit*.

31 ἐλογίσθη αὐτῷ εἰς δικ.] Gen. 15^{6}.

33 καὶ διέστειλεν ויבטא] a mechanical rendering, v. 66^{14}.

34 להם] om. א p.m.

36. 38 γλυπτοῖς עצב] referring to חצב, but v. *v* 19. | τ. δαιμονίοις לשדים] 91^{6}.

38 ἐφονοκτονήθη ותחנף] (Num. 25^{33} Hiph. τὸ γὰρ αἷμα τοῦτο φονοκτονεῖ τὴν γῆν), *contracted bloodguiltiness*, φονοκτόνος a murderer (the first part = cogn. accus.). Hence φονοκτονεῖν, to find or to make guilty of murder, cf. 1 K. 8^{32} ἀνομηθῆναι (להרשיע) = to be judged ἄνομος.

40 καὶ ὠργίσθη θυμῷ Κύριος ויחר אף יי.

CVI 44 ἐν τῷ αὐτὸν εἰσακοῦσαι בשמעו] V. as if וישמע *et audivit.* LXX, PsR. (*cum exaudiret*) as MT.

45 להם] om. v. 31^{22}. | 47 ἐπισυνάγαγε] Mt. 23^{37}.

CVII 4 ὁδόν דרך] cum sqq.

ὁδὸν πόλιν] א only (other MSS ap. Swete πόλεως); ὁδ. as prep. c. acc. Cf. Num. 14^{25}, Dt. 2^{1} ὁδὸν θάλασσαν ἐρυθράν.

πόλ. κατοικητηρίου עיר מושב] so *v* 7. In Exod. 12^{20} κατοικ. = מושב. Rom. *habitationis* in both *vv* 4 and 7. Mil. V. here have *habitaculi* (which is its meaning elsewhere, as 76^{3}, Eph. 2^{22}, Rev. 18^{2}); but in *v* 7 *habitationis.* LXX in *v* 36 κατοικεσίας. It may be abstract in meaning *a city of habitation*; cf. the use of σωτήριον and 1 K. 8^{13} A οἶκον κατοικητηρίου בית זבל; also Dan. O 2^{11}. In 2 M. 11^{2} οἰκητήριον is an adjective.

5 πεινῶντες καὶ διψῶντες ἡ ψυχὴ αὐτῶν] v. 90^{10}.

8 τὰ ἐλέη αὐτοῦ] i.e. חַסְדּוֹ; and of course accusative, but V. *misericordiæ.* Cf. Aug. Confess. 5^{10} "Deus meus cui confitentur ex me miserationes tuæ," 6^{7} 7^{6}, but 5^{1} "(Anima mea) confiteatur tibi miserationes tuas, ut laudet te."

9 κενήν שׁקקה.

11 παρεπίκραναν המרו] (v. 5^{11}), with non-personal object (of law transgressed), as 105^{28}, 1 K. $13^{21.26}$, Lam. 1^{18} (מרה Kal) following the Hebr. Similarly παρώξυναν (נאץ), as $74^{10.18}$ (ὄνομα), Isai. 5^{24} (λόγιον).

17 ἀντελάβετο αὐτῶν אולים] i.e. אִוֶּלֶם (v. 58^{12}), as if a verb of the root found $22^{1.20}$.

20 + αὐτούς 2^{0}.

24 βυθῷ מצולה] so 68^{23} 69^{2}, Exod. 15^{5} (2 Cor. 11^{25}).

25 ἔστη] i.e. יַעֲמֹד (? gender). | καὶ ὑψώθη] i.e. וַתְּרוֹמַם.

27 ἐταράχθησαν יחוגו.

29 καὶ ἔστησεν (א) יקם] Rom. V. *statuit*: *al.* ἐπετίμησε (Mt. 8^{26}, Mk. 4^{39}, Lk. 8^{24}); *al.* ἐπέταξε (Lk. 8^{25}), hence (by Gk. crpt., not in uncials) ἐπάταξε, Mil. *percussit.*

καταιγίδα αὐτῆς א] i.e. סַעֲרָה; the rest (τῇ) καταιγίδι.

CVII 29 לרממה] om. א, unless *αὐτῆς* somehow represents it. In the rest *καὶ ἔστη εἰς αὔραν.* ד = *αὐρ.* 1 K. 19[12], Job 4[16]. **τὰ κύματα αὐτῆς** גליהם.

30 **ἐπιμελίᾳ**] א, crpt. of *ἐπὶ λιμένα.*

32 The aorists imperative in this Ps. call for a definite offering of praise for definite mercies.

35 **εἰς λιμένας** לאגם] א only. Gk. crpt. or popular form of *λίμνας.* Line 2 om. א p.m. only.

36 **συνεστήσαντο** ויכוננו] Biel quotes Diod. Sic. *Τροίαν συστήσασθαι, Trojam condidisse,*

40 **ἐξεχύθη**] i.e. שָׁפַךְ. | **ἐν ἀβάτῳ καὶ οὐχ ὁδῷ** בתהו לא־דרך.

41 **καὶ ἐβοήθησε** ויושגב] v. 9[10]. V. *adjuvit,* PB. *helpeth.* | **πατριάς** משפחות] Exod. 6[15] etc.

CVIII 2 + **ἑτοίμη ἡ καρδία μου** (before ᾄσομαι)] from 57[8]. Latt. PB.

ἐν τῇ δόξῃ μου אף כבודי.

+ **ἐξεγέρθητι ἡ δόξα μου** א[c.a.] T, Latt.

8 **ὑψωθήσομαι** [אעלוה] i.e. אֲעָלֶה Bä.

10 **ἐμοί** עלי] as = אֲלַי.

ὑπετάγησαν] reading and understanding as 60[10] (ה׳ = את passive Aram.).

11 **εἰς πόλιν περιοχῆς** עיר מבצר] *A fortified city*; unless LXX read as in 60[11]. Latt. *in civitatem munitam.*

Also v. Pss. 57 and 60.

CIX 1 **ὁ θεὸς τὴν αἴνεσίν μου μὴ παρασιωπήσῃς** אלהי ת׳ וג׳] i.e. apply. אלהים and Hiph. תַּחֲרִישׁ, understood by LXX as in Job 41[4]. *Παρασιωπᾶν* "to pass over in silence, omit mentioning. Polybius." L & S. *Παρ.* is used with acc. 1 Sam. 23[9], Hos. 10[13]: without acc. Ps. 28[1]. PB. misprints *laudum* for *laudem.*

2 **ἠνοίχθη** [פתחו] equiv. pass. So Latt. PB. | **κατ' ἐμοῦ** אתי.

4. 5 תחת אהבתי] = (*v* 4) *ἀντὶ τοῦ ἀγαπᾶν με,* (*v* 5) *ἀντὶ τῆς ἀγαπήσεώς μου.* Latt. mistaking *με* of *v* 4 for object, render *Pro eo ut me diligerent*; (*v* 5 *pro dilectione mea*).

4 **ἐγὼ δὲ προσευχόμην** · ואני תפלה.

CIX 6 κατάστησον הפקד] Gen. 39^{4}. Καθιστ. is often used in connection with rule and authority; the object being either as here the person in power Mt. 25^{21}: or the power itself Prov. 29^{14}, 1 Chr. 25^{8}.

διάβολος שטן] "not freq. in classical Greek," Cremer; a malicious rather than a false accuser (Lk. 16^{1}). Generally for שׂ: also for צר Esther 7^{4}. The corresponding verb διαβάλλω occurs Dan. O Θ 3^{8}, O $6^{24(25)}$: 2 M. 3^{11}, 4 M. 4^{1} (only): ἐνδιαβ. is more freq. (6 times): Hebr. for either verb (δ. or ἐνδ.) has שׂטן (only), cf. 38^{21}.

For other words extending their meaning from the legal sphere or one akin, cf. ἀντίδικος (1 Peter 5^{8}), συκοφαντεῖν, παρακλητός.

8 ἐπισκοπήν פקדתו] The cogns. often correspond, Gen. 50^{24}, Judges 9^{28}, Job 10^{12}. Between *vv* 7 and 8 Rom. inserts *Fiat habitatio ejus deserta et non sit qui inhabitet in ea* from 69^{26}.

10 ἐπαιτησ.] Lk. 16^{3}, Sir. 40^{28}.

ἐκβληθήτωσαν ירדשו] i.e. יְגֹרְשׁוּ Bä. | οἰκόπεδον] v. 102^{7}.

11 ἐξεραυνησάτω ינקש] i.e. יְבַקֵּשׁ. Δανειστής recurs only 2 K. 4^{1}, Prov. 29^{13}, Sir. 29^{28} and Θ Is. 3^{12}.

12 ἀντιλήπτωρ משך חסר.

13 μιᾷ אחר] i.e. אֶחָד. | τὸ ὄνομα αὐτοῦ שׁמם] so Latt. PB.

15 ἐξολεθρευθείη] i.e. יִכָּרֵת.

18 ὡς ἱμάτιον כְּמַדּוֹ] so Latt. PB., i.e. (acc. to the Massoretic punctuation) כְּמָדּוֹ. 'This (or מַדָּוֶה) would be the form of the sing. of מַדְוֵיהֶם (2 S. 10^{4}): cf. שָׂחוּ for *saḥw* swimming.' *D.*

εἰς ב. | ἐν ב.

22 τετάρακται חלל] cf. 55^{5} ἐταράχθη = יחיל Bä.

23 ἀντανῃρέθη (א p.m. but *al.* -θην) נהלכתי] v. 10^{5}.

ἐξετινάχθην ננערתי] as usual: Exod. 14^{27}.

24 ἠλλοιώθη כחשׁ. | δι' ἔλαιον משׁמן.

28 οἱ ἐπανιστάμενοί μοι קמו ויבשׁו] i.e. קָמַי יֵבֹשׁוּ, so Latt. PB.

29 διπλοίδα מעיל] "Diplois, a doubled cloak, i.e. a pallium or other article of outward apparel, was partly doubled

back in the same manner as women do their shawls. It belonged to the Grecian costume and was affected by the Cynic philosophers. Hor. Ep. I. 17^{25}." Rich, Dict. Ant. Perhaps first occurring in LXX (always for מ), representing suitably the outer oriental robe. Cf. 1 Sam. 28^{14} with Ps. 104^{2}. In 1 Sam. (6 times) and Job 29^{14} for מ; Bar. 5^{2}.

CIX 31 καταδιωκόντων שׁפטי] ? paraphr.; or Gk. crpt. for καταδικαζόντων. | τὴν ψυχήν μου נפשׁו.

CX 1 ὑποπόδιον הרם] ὑπ. first found in LXX. Deissm. however argues from its occurrence in Lucian, Athenæus, and a Papyrus of 190 A.D. (καθέδρα σὺν ὑποποδίῳ) that it is not of Jewish origin. | 3 μετὰ σοῦ] i.e. עִמְּךָ.

ἡ ἀρχή נרבת] i.e. נְדָבָה; 'or they might have imagined נְדִבֹת; cf. ἄρχων for נדיב 107^{40} 113^{8}.' *D.*

ἐν ταῖς λαμπρότησι בְּהַדְרֵי as MT.

πρὸ ἑωσφόρου] i.e. מִשַּׁחַר (earlier) *than the morning*: cf. 74^{12}. 'Of course מן can of time mean only *after*.' *D.*

Ἑωσφόρος, the morning star, i.e. the brightest in the East in the morning twilight שׁחר: of the twilight itself 1 Sam. 30^{17} נֶשֶׁף. Cf. 2 Pet. 1^{19} φωσφόρος: Rev. 22^{16} ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωινός. Such expressions may sometimes point to the Sun. Isai. 14^{12} has caused ἑωσφ. to be taken falsely as a name of Satan and so interpreted here.

לך absorbed in following σε, being taken as = אִתְּךָ anticipatory, v. 12^{5}; and so omitted, see 31^{22}.

טל] (= δρόσος 133^{3}) understood by reference to Aramaic (טְלִי, טָלְיָא masc. of טָלִיתָא *Talitha* Mk. 5^{41}), as = *puerum*, and omitted as superfluous, or compensated by the ἐξ of the verb; cf. 2^{7}. For the omission cf. 19^{11} נפת | 126^{6} מישׁך | 127^{5} הגבר. The Syriac renders לך טל in the way thus assumed, understanding the line as LXX. | ἐξεγέννησά σε] (*al.* ἐγέν.) i.e. יְלַדְתִּיךָ.

6 πληρώσει מָלֵא] מ as ptcp., cf. 112^{1} θελήσει = חָפֵץ.

πτῶμα (א but *al.* πτώματα) גויות] dead bodies. Latt. *ruinas.*

ἐπὶ γῆν πολλήν (א only) על־ארץ רבה] *al.* γῆς πολλήν: *al.* γῆς

πολλῶν. Rom. *In terra copiosa*, Mil. *super terram multorum*, V. *in terra multorum.*

CXI 1 σοι κύριε יי] v. 26[12].

2 τὰ θελήματα αὐτοῦ חפציהם.

εἰς τ. θ. αὐ.] might be taken variously (α) to the full extent of (2 Cor. 10[13]), (β) so as to fulfil, (γ) in respect to.

4 μνείαν ἐποιήσατο זכר עשה] Literal rendering. The Gk. either = ἐμνήσθη Isai. 32[10], Job 14[13], or (like the ἀνήγγειλε of *v* 6) = *mentioned*, as in St Paul, Rom. 1[9], Ephes. 1[16], 1 Thess. 1[2], Philemon 4; either rendering would be classical.

5 τροφήν טרף] Sim. sound. | 10 τοῖς ποιοῦσιν αὐτήν עשיהם.

CXII 1 TR + *τῆς ἐπιστροφῆς* Ἀγγαίου καὶ Ζαχαρίου. Used by those newly returned from exile. For A. καὶ Z. v. 146[1].

3 δόξα הון.

5 χρηστὸς ἀνὴρ ὁ οἰκτίρμων טוב איש חנן. SM. *Vir bonus miseretur*, PB. *A good man is merciful.* | κιχρῶν from κιχράω = κίχρημι. | οἰκονομήσει] *will manage*, or perh. *dispense*, 2 M. 3[14], 3 M. 3[2]. | 7 ἐλπίζειν בָּטַח.

CXIII 1 Αἰνεῖτε παῖδες Κύριον הללו עבדי יי] Latt. PB.

3 αἰνεῖται מהלל] misunderstood by PsR. as = αἰνεῖτε *laudate*: *al.* Horol. αἰνετόν, V. *laudabile.*

5. 6 ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν המגביהי לשבת המשפילי לראות.

8 + αὐτόν; or (better) read הַהֹפְכִי.

CXIV 1 βαρβάρου לעז] of foreign language, as 1 Cor. 14[11]. (B. also = *cruel, brutal*, בערים Ezek. 21[31], so 2 M. 15[2].)

5 + καὶ σύ. | 6 l. 2, om. א p.m.

7 ἐσαλεύθη חולי.

8 λίμνας אגם] (cf. 107[35]). | πηγάς מעינו] i.e. מַעְיָנִי.

ἀκρότομον חלמיש] Dt. 8[15], Job 28[9]; also for שלם 1 K. 6[7]. ἀκρ. L. & S. "cut off sharp, abrupt." Biel, "valde acutus, durus, præruptus, altus, resectus." Hesych. ὀξυτάτῳ λίθῳ ἢ ὑψηλῷ καὶ σκληρῷ τέμνοντι (hard to one who would cut it), to which Suidas adds σκληρὰ καὶ ἄτμητος. Chrysost. ad h. l. τὴν

*σιδήρῳ οὐ ῥᾳδίως εἴκουσαν ἀλλ' ἐκ τῶν ἄκρων μόλις ἀποθραυομένην**. These are not clear, but as far as appears from them *ἀκρ.* = originally *cut off at the end*, *præruptus*; is used as an imposing epithet like *beetling* Dt. 8^{15}: thence derived here, and (not quite appropriately) Job 28^{9}. The sense *hard* in the interpreters seems to come from חל (*στερεὰ* Dt. 32^{13}, Isai. 50^{7}), but to be implied Sir. 48^{17}. Ἀκρ. is found also (without original) Josh. $5^{2.3}$, Wisd. 11^{4}, Sir. 40^{15}; and in other translators.

CXV 2 μήποτε למה] v. 79^{10}.

3 After οὐρανῷ א + ἄνω ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς. All uncials add the last three words in some form. PsR. *sursum in cælo et in terra* (Mil. *super terram*), V. as MT.

4 τῶν ἐθνῶν הם] from 135^{15}.

7 ad fin. PsR. + *neque enim est spiritus in ore ipsorum.*

9 + οἶκος from 135^{19} V., PB. | ἤλπισεν] for imperative, as in 10. 11.

9. 10. 11 R has the form ὑπερασπις (which does not appear elsewhere) instead of ὑπερασπιστής.

16 ὁ οὐρ. τοῦ οὐρανοῦ השמים שמים] inaccurate. v. 2^{4}.

17 σε Κύριε יה] cf. 111^{1}, Latt. PB. | 18 + οἱ ζῶντες.

CXVI 1 ἠγάπησα אהבתי] as usual. V., SM. *dilexi.* PB. "I am well pleased" either from the classical *ἀγαπᾶν*, to be content, or from Luther's German intervening "Das ist mir lieb."

τῆς φωνῆς קולי.

8 ἐξείλετο חלצת. | 9 εὐαρεστήσω אתהלך] v. 26^{3}.

10 διό כי] as the ὅτι of Luke 7^{47}, the effect being evidence of the cause, Latt. PB. Cf. 102^{5} PB., or the γὰρ of 1 Cor. 10^{5}.

11 ἐκστάσει חפזי] so 31^{23}.

12 περί supplied, *as touching, in consideration of.*

14 omitted by all uncc. and PsR.; supplied in Horol. V.

15 PB. *dear*, i.e. *precious*, cf. 139^{17}.

16 σός] (?) emphatic.

* If this is meant to explain the form *ἀκρότομον* Chr. seems to insert a quasi-negative. Cf. the quotation from him on p. 9.

CXVI 17 line 2, om. אR with PsR.: the rest with V. as MT.

CXVII 1 **αἰνεσάτωσαν** א only] ? יְשַׁבְּחוּהוּ. R reads **καὶ ἐπαινέσατε**, perhaps from an original יְשַׁ. *al.* **ἐπαινεσάτωσαν** or as R without **καί**. In Rom. 15^{11} WH. **καὶ ἐπαινεσάτωσαν**, TR as R.

CXVIII 2 + **οἶκος** before Ἰσρ. from 115^{9} with Mil. but not Rom. V.

2. 3 + **ὅτι ἀγαθός** before **ὅτι εἰς τόν**, with PsR.; but V. only in *v* 2.

4 א omits. The other uncials with PsR. + **πάντες** before **οἱ φοβ.** and RT with PsR. + **ὅτι ἁγ.** as before. V. as MT. PB. follows V. in these 4 *vv.*

5 **ἐπήκουσέ με εἰς πλατυσμόν** ענני במרחב יה] *He heard me and set me at large*, omitting **Κύριος** (Bä.) with PsR. (V. *Dominus*). The omission may mean that LXX (with Masora and Talmud, v. J. and L. *ad l.*) attach יה to במ in the sense '"breadth of Yah" = widest breadth. Breadth does not seem to me an idea likely to be intensified by the addition of Yah (not like *the flame of Yah*, or הררי אל), esp. when the subject of the verb is Yah also.' *D.*

6 + **βοηθός.** | **7** **βοηθός**] i.e. בְּעֹזְרָי v. 17^{9}.

7 **ἐπόψομαι τοὺς ἐχθρούς μου** אראה בשׂנאי] cf. renderings of 59^{11} 112^{8}.

10. 11. 12 Om. כי with PsR.; but V. *quia*, v. 24^{2}.

ἠμυνάμην αὐ. אמילם] **ἀμύνεσθαι** has both meanings, (1) *take vengeance* Josh. 10^{13}, (2) *repel, ward off* 2 M. 6^{20}, 4 M. 14^{19} (**ἐπαμ.**), or with accus. of persons helped, *defend* Isai. 59^{16} (cf. Acts 7^{24}), sometimes ambiguous 2 M. 10^{17}. The Latin Versions (Rom. *vindicabor*, Mil. V. *ultus sum*) choose the former (cf. the parallel use of *defensor* in 8^{3} PsR.); but *repel* seems to fit the context better. (Wellhausen thinks it suggests a milder meaning than *destroy* for אמ.) If *repel* is understood, LXX may have drawn the meaning from circumcision, i.e. *divested myself of* (*my*

assailants). Cf. ἀπεκδυσάμενος Col. 2^{15} (as interpreted by Chrysostom, etc.) with ἀπέκδυσις used in *v* 11 of περιτομή.

CXVIII 12 ἐκύκλωσάν με ὡσὶ μέλισσαι κηρίον καὶ ἐξεκαύθησαν ὡσὶ πῦρ ἐν ἀκάνθαις] i.e. (Bä.) סׄ כד׳ דונג בערו כאׄש בקׄ, which he maintains as the original reading. Or κηρίον, added to complete the sense (as is occasionally done, cf. 57^{5} καὶ ἐρρύσατο, 71^{8} ὅπως ὑμνήσω, 72^{17} εὐλογημένον), may have entered into proverbial expressions, cf. Plutarch ap. Alford, G. T., vol. III. p. 110 "τοῖς χρήμασιν ὥσπερ κηρίοις μέλισσαι προσλιπαροῦντες." Κηρίον is used with a word of kindred meaning as context; generally μέλι, here μέλισσαι, v. 19^{11} 119^{103}, Prov. 16^{24}, Cant. 4^{11} and, a peculiar use, Ez. $20^{6.15}$.

ἐξεκ. we might render "were burnt out like thorns on fire," but ἐκκαίω is scarcely so used by LXX, except in the passage below, and often = בער (2^{12} 89^{47}; Hiph. Exod. $22^{5(6)}$): so they either read בערו or took ἐκκ. for a fair paraphr. in the context. In Sir. 43^{21} is a curious use of ἀποσβέσει as a parallel and practical synonym of ἐκκαύσει.

ἐν (ἀκάνθ.) supplied as paraphr. of genitive, v. 73^{4}.

13 ἀνετράπην דחיתני] i.e. perhaps דׄחֵיתִי; v. 64^{7}. The isolated 2nd p. causing difficulty. | **14** ὕμνησίς μου זמרת.

16 ὕψωσέν με] i.e. רוֹמְמָה 3 f. s. pret.: με supplied.

22 λίθον] pendant: attracted into the case of the relative.

23 αὕτη, θαυμαστή] Hebr. fem., v. 27^{3}.

24 αὕτη ἡμέρα זה היום] *al.* αὖ. ἡ ἡμ. PsR. *Hæc dies*, V. *Hæc est dies.*

27 συστήσασθε אסרו] to suit context as understood.

ἑορτήν חג.

ἐν τοῖς πυκάζουσιν בעבתים] altern. meaning (for the other v. 2^{3}) *in the thick branches* Lev. 23^{40} (ע = δασεῖς): πυκ. of trees = רענן, Job 15^{32}, Hos. 14^{9}. PsR. *in confrequentationibus.* V. *in condensis*, "Arrange the feast with the thick branches"; as a Psalm appropriate to the Feast of Tabernacles.

28 +at end the words of *v* 21.

CXIX 2 οἱ ἐξεραυνῶντες נצרי] v. 12[8]. The vb. נ׳ occurs in the following verses of this Ps., and in each = ἐξερευνᾶν or ἐκζητεῖν with inconsiderable variety of reading, 2. 22. 33. 34. 56. 69. 100. 115. 129. 145.

3 οὐ γὰρ οἱ ἐργαζόμενοι אף לא פעלו] so Latt. PB.

5 ὄφελον אחלי] *utinam*, "ὀφ. becomes a mere particle in LXX, cf. Num. 14[2] 20[3], Ex. 16[3]." W-M.

9 κατορθώσει יזכה] v. 73[13]. | 10 ἀπώσῃ με תשגני.

16 μελετήσω אשתעשע] cf. *vv* 24. 47. 70. 117. 143. 174.

20 ἐπεπόθησε גרסה] 'Rendered from context.' *D.*

21 ἐπικατάρατοι] with line 2, so Latt. PB.

22 περίελε גל] *strip*, orig. as Hebr. here, of clothing, Gen. 38[14] 41[42]; then without force in the *περί*, Ex. 32[2] ἐνώτια; then quite generally, Ex. 8[8] (*βατράχους*), 2 Chr. 32[12] (*θυσιαστήρια*), Num. 30[13] (vows), etc. (classical use much the same).

23 ἠδολέσχει ישיח] so generally, but *v* 148 = μελετᾶν.

24 αἱ συμβουλίαι μου אנשי עצתי] softening the figure.

ad fin. + τὰ δικαιώματά σου.

28 ἐνύσταξεν דלפה] perh. Gk crpt. for ἔσταξεν (Job 16[21], Eccles. 10[18], cf. Prov. 27[15]) Bä. | ἐν τοῖς λ. = בר.

30 τὰ κρίματά σου] v. 25[6] and variants in *vv* 55. 109. 153.

οὐκ ἐπελαθόμην שויתי] v. 75[9].

32 ὅταν ἐπλάτυνας] *at the times when thou didst enlarge*, v. 102[3]. In their affection for the aorist LXX lose the distinction between this and *vv* 30. 31.

33 διὰ παντός עקב] v. 89[52].

34 + μου] So 58. 69.

37 ζῆσον] transit., so *vv* 40. 88. 93. 107. 156. 159.

38 אשר] om.

39 ὑπώπτευσα יגרתי] perh. in the sense of fear, like the old English *doubt*, cf. Sir. 9[13]. Latt. *suspicatus sum.*

47 + σφόδρα with PsR. not V.

49 τῶν δούλων] Gk. crpt. of τῷ δούλῳ.

50 με παρεκάλεσεν נחמתני] perh. as נִחַמְתָּנִי; unless a paraphr.

CXIX 50 ἔζησέ με] ἔζησα is transitive on the analogy of ἔστησα. The corresponding fut. is ζήσω or ζωώσω (80[19]).

א omits these two words and all *v* 51 except the last two words οὐκ ἐξέκλινα.

51 παρηνόμουν הליצני] cf. Prov. 29[8] and Ps. 1[1]. The suffix apparently neglected. The η either as cpd. of ἀνομέω, or cf. 65[4] ὑπερηδυνάμωσαν.

53 ἀθυμία זלעפה] In 11[6], Lam. 5[10] ז = καταιγίς.

54 ἐν τόπῳ בבית.

55 ἐφύλαξα] = middle as *v* 60 etc.; cf. 17[4] for different use.

57 εἶ] 2nd p.; hence vocative in Latt. as in LXX but only Mil. expresses *es tu*. So PB.

εἶπα τοῦ] 'cf. 36[1] 106[23] [in all τοῦ = ל] and Acts 27[1] ὡς ἐκρίθη τοῦ πλεῖν.' *D*.

60 ἡτοιμάσθην חשׁתי.

62 μεσονύκτιον] accus. for time when, cf. 137[7] τὴν ἡμέραν | Gen. 43[16] τὴν μεσημβρίαν | Exod. 34[23] τρεῖς καιρούς | Josh. 2[3], Zech. 1[8] τὴν νύκτα | Dan. 9[21] Θ ὡσεὶ ὥραν (O ἐν ὥρᾳ) θυσίας ἑσπερινῆς. | ἐπί על] Hebraism.

66 καὶ παιδείαν טעם. | **67** διὰ τοῦτο ועתה.

68 + Κύριε with PsR. not V. | ἐν τῇ χρηστότητί σου מטיב] i.e. בטוב.

69 ἐπληθύνθη טפלו. | **70** ἐτυρώθη טפשׁו] v. 68[16]. | ὡς γάλα] i.e. כְּחֶלֶב.

71 ἐταπείνωσάς με עניתני] i.e. עִנִּיתָנִי, cf. *v* 50; or from *v* 75.

79 The Greek readings vary. לי om. א p.m. | or = εἰς ἐμέ R. | or (with ἐπιστρεψ. *strengthen and refresh* 19[8]) = με (לי being taken as = אֹתִי) א[c.a.] AT.

83 ἐν πάχνῃ בקיטור] ק 148[8] = κρύσταλλος. | **84** ἐκ ב.

85 διηγήσαντο ברו] as if = בָּרְאוּ (J. and L.), or (with Bä.) ספרו, the ם derived from preceding ט.

ἀδολεσχίας שיחות] i.e. שִׂיחוֹת. | + Κύριε at end with PsR., not V.

91 διαμένει עמדו.

CXIX 98 **τὰς ἐντολάς σου**] with MT. א p.m. only; *al.* *τὴν ἐντολήν σου.*

μοί ἐστιν היא־לי] *al.* (for *μοί*) *ἐμοί* or *ἐμή.*

99 כל] PB. with SM. om.

103 **τῷ λάρυγγί μου** לחכי] Latt. *faucibus meis.* PB. *throat* (but 137[6] *roof of my mouth*). Cant. 5[16] ח = *φάρυγξ.*

א + *καὶ κηρίον* with PsR. not V.

104 ad fin. + line 2 of *v* 102, with PsR. not V.

105 **ὁ νόμος σου** דברך] Latt. *verbum tuum.*

108 **εὐλόγησον** רצה] Gk. crpt. for *εὐδόκ.* Mil. *prospera*, Rom. V. *beneplacita fac*, cf. 49[19].

112 **διὰ παντὸς ἄμειψιν** עקב] א p.m. only, perh. some confusion with *v* 44. The rest *δι' ἀντάμειψιν.* V. *propter retributionem.* No form of *ἀμείβω* recurs in LXX, v. 89[52].

113 **παρανόμους** סעפים. | **114** **βοηθός μου** סתרי] 91[1].

116 **ζῆσόν με** אחיה] Gk. crpt. for *ζήσομαι*: the converse *v* 88 א.

118 **ἐξουδένωσας** סלית] PB. *thou hast trodden down* (contrast 44[6]). ''Εξουδ. is right (Aram. סלא *to slight, despise*; cf. Lam. 1[15] Heb.). PB. follows Jews in connecting with מְסִלָּה סָלַל.' *D.*

ἀποστατοῦντας] denom. from *ἀποστάτης* Num. 14[9].

ἐνθύμημα] i.e. 'תרעיתם, in Aram. = *thought*, as Ps. 10[2] Pesh., and often.' *D.* Wellhausen however accepts MT. תרמ׳.

119 **παραβαίνοντας** סיגים] i.e. סָגִים.

ἐλογισάμην השבת] i.e. חָשַׁבְתִּי.

120 **καθήλωσον**] i.e. סְמֹר ''"nail," as in New Heb.; cf. מסמר Is. 41[7] *al.* a nail.' *D.* V. *confige timore tuo carnes meas.*

122 **ἔκδεξαι** ערב] Gen. 43[8] 44[22]. A meaning not classical, perhaps connected with the idea of succession; a guarantee viewed as a second line of defence. V. *suscipe*, PsR. *clige*, i.e. from Gk. crpt. *ἔκλεξαι.* SM. *dulce fac* (*servo tuo*), PB. *make... to delight*, connecting with ערב *pleasant.*

127 **τοπάζιον** פז] from the sound. "In some curious way [the terms *topaz* and *chrysolite*] have become interchanged.

The *t.* of the ancients is the *chr.* of the moderns and *vice versâ*. The ancient *t.* or our *chr.* is a yellowish-green or greenish-yellow transparent stone, not unlike some kinds of grass in appearance. It was found in Egypt and specially in an island in the Red Sea from which it derived its name." The Rev. G. Deane, *Bible Educator*, II. 34.

CXIX 128 + πρός] as accus. whither, cf. 94^{15}: or Bä. for כל־פקודי כל suggests לכל־פקודיך, ל being misplaced.

κατωρθούμην] *κατορθ.* is used both of *stability* 96^{10} 97^{2}, from the fig. of upright position: and of *integrity* 119^{9}, from the fig. of straight path. (In another way 2 M. 8^{36} *φόρον κατορθώσασθαι.*) "I pursued a straight path to the fulfilling of thy commandments."

130 δήλωσις פתח] יאיר suggesting Exod. 28^{30}.

131 καὶ ἤλκυσα πνεῦμα ואשאפה.

133 κατακυριευσάτω] i.e. תִּשְׁלַט neglecting gender of אָוֶן.

136 διεξόδους פלגי] v. 1^{3}; either accus. after *κατέβησαν* used transitively (יָרְדוּ), as V. *deduxerunt*, or in Jerem. 9^{18} 14^{17} *καταγαγεῖν*, or cogn. acc. as Hebr.: cf. in the prayer *Ad mensam dulcissimi* (Præpar. ad Missam) "Tu qui fontem miserationis nunquam manare cessabis." A reads διέβησαν (Gk. crpt.) with PsR. *transierunt*. Horol. *κατέδυσαν*.

137 εὐθής] for the form v. 19^{9}. Horol. *εὐθεῖαι αἱ κρίσεις*.

139 ἐξέτηξέν με צמתתני] צ elsewhere = *ἀποκτείνω, ἀφανίζω, ἐξολεθρεύω, ἐκδιώκω*, and where the Psalmist is object 69^{5} *μισῶ*, 88^{17} *ἐκταράσσω*.

ὁ ζῆλος τοῦ οἴκου σου קנאתי] from 69^{10} with Rom. *zelus domus tuæ*: *al.* om. *τ. οἴκ.* with Mil. *z. tuus*. V. as MT. *z. meus*.

144 καὶ ζῆσόν με ואחיה] Gk. crpt. *al. ζήσομαι*, v. *τ'* 116. Rom. V. *et vivam*, Mil. *vivifica me*.

147 προέφθασάν με (א p.m. only) קדמתי] Gk. crpt. from *v* 148, *με* supplied.

ἀωρίᾳ] נשף *ἀ.* Isai. 59^{9} = אפלות contrasted with *αὐγή*. Hesych. *σκοτία, μεσονύκτιον, ἄπρακτος ὥρα.* Ἄωρος *unseasonable*, Prov. 11^{30}, Job 22^{16}, Isai. 65^{20}, Wisd. 4^{5} 14^{15}.

CXIX 148 πρὸς σὲ ὀρθροῦν (א p.m. only) אשמרות] ὀρθροῦν seems to be vox nulla and corrupted from ὄρθρου, πρὸς σὲ being supplied (R. with Latt. *ad te diluculo*): the rest with Horol. πρὸς ὄρθρον.

150 οἱ καταδιώκοντές με] i.e. רֹדְפַי, V., PB.

ἀνομίᾳ זמה] dat. after προσήγγισαν (not possible in the Heb.). Προσεγγίζειν takes the dat. Josh. 3^4, Tob. 6^9, Dan. O 9^{21}; it is oftener used with πρὸς and acc. Rom. *iniqui* (Lat. crpt.). PB. takes זמה adverbially. | **152** κατ' ἀρχάς קדם.

156 + σφόδρα א p.m. only. | τὰ κρίματα only א p.m. plural.

158 ἐξετηκόμην אתקוטטה] 139^{21}; similarity of letters.

ἀσυνθετοῦντας (א p.m. only) בגדים] 73^{15}: the rest (Gk. crpt.) ἀσυνετοῦντας. PsR. *non servantes pactum*, V. *prævaricantes*. | **159** ἐν ב. | **166** ἠγάπησα עשיתי] v. 94^{19}.

167 ἠγάπησεν] i.e. אֲהֵבָם neglecting gender, Latt. P.B.

168 ad fin. + κύριε many MSS. and PsR., not V.

169. 170 Gk. MSS. Rom. Mil. add Κύριε at various points.

170 τὸ ἀξίωμά μου תחנתי] ἀξ. in this sense Esth. 5^7.

173 τοῦ σῶσαί με לעזרני.

CXX 1 τῶν ἀναβαθμῶν המעלות] so 1 K. 10^{19}, Isai. 38^8, of the steps of Solomon's throne and of Ahaz' sundial.

3 δοθείη, προστεθείη] The opt. used here perhaps as = subj. in questions, Ep. Jer. 29; for equivalence of moods cf. 83^{15}. Or understanding ἄν.

πρὸς γλῶσσαν] i.e. לְלָשׁוֹן. Perhaps πρὸς of standard of comparison (W-M., p. 505) "as an equivalent of thy deceit," i.e. as a fit punishment.

4 ἐρημικοῖς רתמים] partly from sound: *desert charcoal*.

5 ἡ παροικία μου גרתי] i.e. prob. גָּרְתִי, gender being disregarded. | ἐμακρύνθη] i.e. מָשַׁךְ. | **6** πολλά adverbial.

7 εἰρηνικός שלום] cf. 109^4.

ὅταν ἐλάλουν] *whenever I spoke and I did speak* [cf. Exod. 16^3 ἐκαθίσαμεν, 17^{11} ἐπῆρε, and Numbers 9^{11} οὗ ἂν ἔστη and v. Blass p. 218]. | αὐτοῖς supplied.

CXX 7 ἐπολέμουν με הִמָּה לְמִלְחָמָה. | δωρεάν] from 109[3].

CXXI 3 μὴ δῷς (*al.* δῴης) אַל יִתֵּן] Latt. *non det.*

νυστάξει] i.e. = -ξῃ. | 4 ἐξυπνώσει] א only. The rest ὑπν.

6 ἐκκαύσει אA συγκαύσει RT] A very uncommon use of ἐκκαίω, which (though the commoner word) almost always = *kindle*, or set on fire, whether to destruction or not. συγκαίω is used of the effect of heat on human beings Gen. 31[40], Job 16[17], Jonah 4[8], Isai. 5[11]. (Also to burn thoroughly Isai. 5[24], or over a large expanse Isai. 9[19].)

8 τὴν εἴσ. σ. καὶ τὴν ἔξ. σ.] order reversed.

CXXII 2 ἐν ταῖς αὐλαῖς σου בִּשְׁעָרַיִךְ. | א p.m. alone om. σου, making it "in the courts of Jerusalem." For the opposite tendency v. 26[12].

3 οἰκοδομουμένη הַבְנוּיָה. ἧς ἡ μετοχὴ αὐτῆς] i.e. שֻׁחְבְּרָה לָהּ Bä. 'Or rather an abstract form as חֶבְרָה Job 34[8].' *D.*

4 φυλαί but once. א p.m. only.

6 The order of lines reversed by א p.m. only. | 6. 7 + δή.

ἐρωτήσατε τὰ εἰς εἰρήνην τῆ Ἱερ.] *give a friendly greeting to Jerusalem.* The same phrase 1 Sam. 10[4] 30[21], 2 S. 8[10] takes acc. of person greeted; also 1 S. 17[22] omitting the τά. Here T with Horol. τὴν Ἱερ. Biel however here, *salutem apprecamini.* In Lk. 14[32] 19[42] it is τὰ πρὸς εἰρήνην. Rom. V. *rogate*, Mil. *interrogate.*

καὶ εὐθηνία יֹשְׁלְיוֹן] (30[7] εὐθηνία μου שַׁלְוִי) i.e. וּשְׁלוֹ, subst. of form presupposed in 30[7].

τοῖς ἀγαπῶσίν σε] for dat. v. 29[2].

7 πυργοβάρεσι אַרְמְנוֹת] Βάρεις wh. in 2 Chr. 36[19], Ps. 48[4.14], Lam. 2[5] renders אר, and in 45[10] הֵיכָל, are described as *domus turritæ, in modum ædificatæ turrium.* II., which is ἅπ. λ., may therefore be a rhetorical equivalent of B. The interpreters however explain by προμαχεῶνες *ramparts.*

CXXIII 1 ART om. τῷ Δαυείδ. א as MT.

4 τὸ ὄνειδος τοῖς εὐθηνοῦσιν] הַלְ הַשַּׁאֲנַנִּים *disgrace in the eyes of* or (disregarding context) *to the prosperous.*

CXXIV 1. 2 ἐν ἡμῖν לנו.

4. 5 διῆλθεν ἡ ψυχὴ ἡμῶν עבר על נפשנו] An extreme case of neglecting the preposition. עבר is given its common sense of crossing a river. For neglect of על cf. 21^{13} (where it is object). על and ל are confused, 47^{1}. διελθεῖν does not always include issuing, v. 73^{7}. But Latt. here *pertransisset.*

5 ἀνυπόστατον הזידונים] either as Rom., V. *intolerabilem*; so 2 M. 1^{13} 8^{5}, Symm., Polybius, Xenophon (though possibly in this sense it is confined to the military sphere); or *out of one's depth*, cf. 69^{3}. Mil. *immensam.*

CXXV 1 LXX end line 1 at צ; line 2 at יר; reading יִשֵּׁב.

3 ἀφήσει] i.e. יַנִּיחַ. | + Κύριος. | τῶν ἁμαρτωλῶν] so Latt. PB.

4 בלבותם, 5 עקלקלותם] the suffixes are neglected.

5 εἰς τὰς στραγγαλιάς עק] "στρ. *tortuosus nodus, nexus intricatus*, Isai. 58^{6} διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων," Biel; i.e. the word refers (1) to tightness of knot, then (ii), as here, to crookedness (from a knotted cord). Hence *strangle* through Lat. and French (Skeat).

CXXVI 1 αἰχμαλωσίαν שיבת] i.e. שְׁבוּת.

ὡς παρακεκλημένοι כחלמים] perh. reading some participial form of √נחם: or paraphr.

2 χαρᾶς שחק] paraphr.

6 βάλλοντες *al.* αἴροντες נישא] V. *mittentes.*

משך] omitted, being imperfectly understood.

CXXVII 1 om. τῷ Σαλωμών most of the MSS.

οἱ οἰκοδομοῦντες αὐτόν בוניו בו] 31^{22}.

2 τοῦ ὀρθρίζειν משכימי] מש as though an infin. of an Aram. form, cf. 48^{4}.

ἐγείρεσθαι (*al.* -σθε) μετὰ τὸ καθῆσθαι] i.e. קום מְאַחֲרֵי שׁ. Latt. ἐγείρ. as imperative: *Vanum est vobis ante lucem surgere, surgite postquam sederitis.*

ὅταν כן] i.e. כי v. *v* 5. The Western Church joins the last clause to *v* 3 *Cum dederit dilectis sui somnum, ecce hereditas*, etc.

3 ὁ μισθὸς τοῦ καρποῦ] i.e. שְׂכַר פְּרִי.

CXXVII 4 τῶν ἐκτετιναγμένων הנעורים] 'altern. meaning, 109^{23} 136^{15}, Exod. 14^{27}. Elsewhere LXX give *νεότης* for נ, at least with suffix 25^{7} 103^{5} 144^{12}. Βέλη has to do with their rendering here; the cpds. of *τινάσσω* being used of the discharge of missiles; 1 M. 10^{80} *ἐξετίναξαν τὰς σχίζας εἰς τὸν λαόν*, cf. 1 M. 2^{36}, 2 M. 4^{41} 11^{11}, also Judges 7^{19}. Cf. Neh. $4^{(10)16}$, where *τῶν ἐκτετ.* = נערי read as נְעָרִים, perhaps supposes an allusion to the persons of 5^{13}. As the translator rejects an obvious rendering, he may have had some definite meaning in mind. Can the *sons of them that are shot forth* be the Babylonian exiles, with a thought of his own surroundings? cf. Zech. 9^{13}.

5 הגבר] om.; *al.* *ἄνθρωπος.* | τ. ἐπιθυμίαν αὐ. אשפתו] cf. 119^{131}.

(The word *φαρέτρα* = 11^{2} יתר; Gen. 27^{3} תלי.)

CXXVIII 2 τῶν καρπῶν σου א$^{c.a.}$ RT. כפיך] from κ. *wrist* (sim. of sound), "Schol. *οἱ ὁ καρπὸν οὐ τὴν ἐπικαρπίαν ἐκάλεσαν ἀλλὰ τὸ μόριον τῶν χειρῶν* 1 Sam. 5^{4}," Biel; cf. Prov. 31^{20}, where however κ. = יד and *χείρ* = כף. א (misund.) *τοὺς καρποὺς τῶν πόνων σου.* PsR. *labores fructuum tuorum*, V. *lab. manuum t.*

כי] om. with PsR. as 118^{10-12}. V. *quia.*

4 כי] om. with Latt. PB. | Some MSS *πᾶς ἄνθρ.* with PsR. not V.

CXXIX 1 ἐπολέμησάν με צררוני.

3 ἐτέκταινον חרשו] Ezek. $21^{(36)31}$ (*τέκτων* = ח 1 Sam. 13^{19}, 1 K. $7^{(14)2}$, etc.). Τεκταίνειν, *fabricate*, often in a bad sense, Prov. 26^{24} δόλους | 3^{29}, Sir. 27^{22} *κακά* | 11^{33} *πονηρά* | Ez. 21^{31} *διαφθορᾶς* | Bar. 3^{18} *ἀργύριον* (with some contempt). But Prov. 12^{27} *τεκταινόμενος ἀγαθά* (? expression meant to be strange). A rendering of פעלת 68^{29} is *ἐτέκτηνας.*

οἱ ἁμαρτωλοί חרשים] i.e. הָרְשָׁעִים; or (quoted by Bä.) as if חֹרְשֵׁי רָע Prov. 3^{29} 6^{14} 14^{22}.

τὴν ἀνομίαν αὐτῶν] למענותם.

4 αὐχένας עבות] i.e. ערפות Bä.: or, paraphrasing, *yoke-strap*, as a contemptuous expression for necks, v. 2^{3}.

CXXIX 6 **ἐκσπασθῆναι** שׁלף] Num. $22^{23.31}$ (*ἐσπασμένην*), Latt. *priusquam evellatur.*

8 **παράγοντες**] intransit. as 144^{5}, 2 Sam. 15^{18}, and in the N.T. (but 1 Jn. $2^{8.17}$ *παράγεται*). More often transit. in LXX.

εὐλογήσομεν ברכנו] א p.m. only. The rest *-ήκαμεν.*

CXXX 3 **παρατηρήσῃ**] middle, with all uncials; Horol. *-σῃς*, v. 37^{12}.

4 **τοῦ ὀνόματός σου**] Gk. crpt. for *τοῦ νόμου σου* (R.), understanding תורא = תּוֹרָה. Mil. *propter nomen tuum*, Rom. V. *pr. legem tuam.*

σε Κύριε יי] v. 26^{13}, Latt. *Dominum.*

5 **εἰς τὸν νόμον αὐτοῦ** (א only) ולדברו] ו lost after י. The rest λόγον σου or (א$^{c.a.}$) λ. αὐτοῦ.

5. 6 **ἤλπισεν** הוחלתי] i.e. הוֹחִילָה.

6 **ἀπὸ φυλακῆς πρωΐας μεχρὶ νυκτός** משׁמרים לבקר שׁמרים לבקר] a conjecture of the general sense.

CXXXI 1 **ἐμετεωρίσθησαν** רמו] *μ.* often in a bad sense figuratively, of *ὀφθαλμοὶ* Isai. 5^{13}, Sir. 23^{4}: *καρδία* 2 M. 5^{21}: *διάνοια* 2 M. 5^{17}: in medical language, v. L. & S.

2 **ἐταπεινοφρόνουν** שׁויתי.

ὕψωσα דממתי] i.e. ר. v. 4^{5}.

ἕως ἀνταποδώσεις] probably Gk. crpt. of *ὡς ἀνταπόδοσις* (so T: cf. AR). But for ἕως = כ v. 60^{7}. PsR. *retribues*, V. *retributio.*

ἐπὶ τὴν ψ.] i.e. עֲלֵי נ.

3 **ἐλπισάτω** יחל] with Latt. AV.; but PB. with MT. (*O Israel*) *trust.*

CXXXII 1 **τοῦ Δ.** לד] ל as = את, cf. 136^{23}. | + **καὶ.** | **τῆς πραΰτητος αὐ.**] i.e. עֲנָוָתוֹ 45^{5}.

2. 5 **τῷ θεῷ** אביר.

3. 11 **ἐπὶ κλίνης, ἐπὶ θρόνου**] of motion to.

4 + **καὶ ἀνάπαυσιν τοῖς κροτάφοις μου**] a doublet from Theodotion (Bä.). So Latt. PB. Κρ. recurs Judg. $4^{21.22}$ 5^{26} only, cf. Pss. Sol. 4^{18}.

7 **προσκυνήσωμεν εἰς τὸν τόπον κ.τ.λ.** נ להדם רגליו] **εἰς**

perhaps intentionally vague, corresponding to the paraphr. *τόπον κ.τ.λ.*, suggested by Exod. 24^{10} (cf. *v* 11), instead of *τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ* (as 99^5 110^1).

προσκυνεῖν usually takes the dat. in the Pss., 29^2 45^{13} 99^5 etc.; absol. 22^{30}; with *ἐνώπιον* 22^{28} 86^9. Elsewhere it takes other prepositions as *ἐναντίον* Gen. 23^{12}; accus. occasionally of object not divine Gen. 27^{29} (Oxf. text), $37^{7.9}$ 49^8 AF, Ex. 11^8, Ruth 2^{10} A, 2 Chr. 24^{17}, Esther (13^{12}) C^5, 4 Macc. 5^{12}; and of false gods 2 K. 5^{18} A (?), Isai. 44^{15} (v. Sw.). In the three following places A has the Divine object in accus., Dt. 6^{13} 10^{20} (from Mt. 4^{10}, Lk. 4^8; the rest for *προσκ.* read *φοβηθήσῃ*, Hebr. תירא); Judges 7^{15} *προσεκ. Κύριον* (*al.* Κυρίῳ). N.T. has this accus. besides in Jn. $4^{23.24}$ (cf. *v* 22), and of our Lord, Lk. 24^{52}. In Apoc. accus. only of false deities. The classical use is accus., possibly avoided in LXX as associated with false gods. Ἐπὶ with accus. is sometimes added of that over which the worshipper bows, *ἐπὶ τὴν γῆν* Gen. 18^2, *ἐπὶ τὸ ἄκρον* 47^{31}, *ἐπὶ τὴν κοίτην* 1 K. 1^{47}; sometimes *ἐπὶ πρόσωπον* is added. Πρός of direction, not object, Ps. 5^8 138^2. In 99^9 132^7 *εἰς* may come under this head, or may take the place of dat. as sometimes in Alexandrian Gk. (Deissm. p. 117).

CXXXII 8 **τοῦ ἁγιάσματός σου** עזך] cf. 96^6 8^3.

ἀνάπ. מנוח] Gen. 8^9.

11 **οὐ μὴ ἀθετήσει αὐτήν** לא ישוב ממנה] paraphr.: or cf. 89^{35} *οὐ μὴ ἀθετήσω* = לא אשנה.

13 **+ αὐτήν**] (or ? אֻהָּהּ).

14 **κατάπαυσις** (as *v* 8 *ἀνάπαυσιν*) מנוחה] *κατάπ.* cessation generally, *ἀνάπ.* generally cessation of weariness: *κ.* is more final, *ἀνάπ.* often of temporary refreshment.

15 **τὴν χήραν αὐτῆς** צידה] Gk. crpt. of *θήραν*. Latt. *viduam ejus* (which is therefore not a crpt. of *victum*).

18 **τὸ ἁγίασμά μου**] i.e. נִזְרִי, cf. 89^{40}.

CXXXIII 1 **ἰδοὺ δὴ** הנה.

τί מה] this rendering involves the insertion of *ἀλλ' ἤ*.

CXXXIII 1 **ἀλλ' ἤ**] (generally = כי אם) after interrogative in the same sense as after negative, Gen. 28^{17} *οὐκ ἔστιν τοῦτο ἀλλ' ἢ οἶκος Θεοῦ.*

2 **ὡς μύρον** בשמן הטוב.

ὥαν פי] "edge or skirt" L. & S. From Exod. 28^{28} 36^{31}, LXX take this correctly as the *edging of the neckhole.*

3 **Ἑρμών** חרמון] So Dt. 4^{48}, Josh. 13^{11}, Cant. 4^{8} אA. But Ps. 42^{7} 89^{13}, Cant. 4^{8} B Ἑρμ.

CXXXIV 1 **ἰδοὺ δή**] as 133^{1}, V. *ecce nunc*, PB. *behold now.* | + **ἐν αὐλαῖς οἰκ. Θ. ἡμῶν**] from 135^{2}. Latt. PB.

CXXXV 1 **δοῦλοι Κύριον** עבדי יי] as 113^{1}, to supply an object.

4 **εἰς περιουσιασμὸν ἑαυτῷ** לסגלתו] so Eccl. 2^{8} (cf. 2 Chr. 29^{3} סגי = *ὃ περιπεποίημαι*). From Exod. 19^{5}, Dt. 7^{6} 14^{2} 26^{18}, where עם ס or ס = *λαὸς περιούσιος*: so Tit. 2^{14}, where Wace (Speaker's Comm.) explains: "*περιούσιος*, meaning originally 'what remains over and above,' and so 'set apart as such,' came to signify 'separate from,' with perhaps occasionally the additional notion of 'superior to.'" "Substantives in *-μός* are frequently used to describe a concrete thing, e.g. *θεσμός, χρησμός, φραγμός,*" Lightfoot on Phil. 2^{6}. It will indicate what Israel became by the Lord's act.

7 **εἰς ὑετόν** למטר] literal rendering.

12 **δούλῳ** עמו] either from 136^{22}: or = עַבְדּוֹ, cf. 80^{5}. Mil. *servo*, Rom. V. *populo.*

13 For **Κύριε** 2^{o} א$^{c.a.}$ T *καὶ*, Mil. *et*; Rom. V. *Domine.*

14 **παρακληθήσεται** יתנחם] v. 90^{13}. PsR. *consolabitur* (no doubt reflexive as 77^{3} V.), V. (alternative meaning of *παρακλ.*) *deprecabitur.*

17 Between the two lines some MSS. with PsR. insert $115^{6b.7}$.

19. 20 **εὐλογήσατε**] The aor. calls for a definite sensible expression of praise, a contrast to the material nature of idols and their worship.

CXXXV 21 ἐκ Σ. רצי] so all uncials. But the common text apply. ἐν Σ.

CXXXVI 2 PB. + *all* (*gods*).

6 τῷ στερεώσαντι לרקע] Job 37^{18}, Isai. 42^{5}, cf. Gen. 1^{6}, etc.

7 + μόνῳ from *v* 4 with PsR., not V.

8. 9 ἐξουσίαν] *potestatem*, power exercised in government.

15 ἐκτινάξαντι] Exod. 14^{27}.

16 After this verse R. (with Rom.) + καὶ ἐξαγαγόντι ὕδωρ ἐκ πέτρας ἀκροτόμου ὅτι κ.τ.λ.

23 om. ℵ p.m. only. The rest (with PsR.) + ὁ Κύριος before ὅτι.

27 Rom. V., PB. (not LXX nor Mil.) repeat *v* 3.

This Psalm is treated with freedom in some Breviaries. Milan for the second half of each verse except the first and last has only *quoniam bonus*; it pairs 17—22 into three verses and 24. 25 into one. Sarum omits the second half of all but first and last; as does the York Breviary except on Doubles, then in full. In the Roman Breviary it is in full.

CXXXVII 1 + τῷ Δαυείδ.

Usually explained as a conjectural addition of the LXX based on the traditional ascription of the Psalter in general to David. But why here in particular. Hardly another Ps. from beginning to end bears such unmistakeable evidence in any part of having nothing to do with David as does this in the very first words, and what follows only confirms. Except here the LXX do not add a single τῷ Δ. to the Hebr. titles in this book: indeed the tendency in the Graduals is rather to omit such as are there. Of the remaining forty-three Pss., thirty or more have no titles of authorship or are not ascribed to David. I have offered in *David in the Psalms* a suggestion, not as the only one possible but anyhow better than the above, that Pss. 137—143 form a set marked off by change of style or tone from what is before and from what follows; and that of these Ps. 137 is introductory, so that the τῷ Δ. does not apply to it

but to the set of which it is the preface. Some MSS (with the Vulgate) add Jeremiah's name as the actual author's, cf. Lam. $4^{21.22}$.

CXXXVII 1 τῆς Σ. [את־צ׳] so V. (now), Roman and reformed French Breviaries (Rouen, Beauvais, Amiens); but some copies of the V. up to the XVIth cent. with Mil., Sar. Brev., the Missal (Offert. xx post Trin. Sarum, p. Pentecost. Roman), *tui Sion*, PB. *thee O Sion*; cf. 26^{12}.

3 ἐπηρώτησαν ἡμᾶς...λόγους ᾠδῶν] Perhaps "questioned us as to the songs." Cf. Dan. O 2^{10} πᾶς δυνάστης τοιοῦτο πρᾶγμα οὐκ ἐπερωτᾷ πάντα σοφόν, Mk. 11^{29} ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον. But in Mt. 16^{1} (alone of the N.T.) ἐπηρώτησαν αὐτὸν σημεῖον...ἐπιδεῖξαι the meaning *question* will hardly fit. Isai. 65^{1}, Rom. 10^{20} τοῖς ἐμὲ μὴ ἐπερωτῶσιν *those that enquired not after me.* A favourite word of the Synoptists.

ᾠδῶν] שִׁיר collective. | οἱ ἀπαγαγόντες ἡμᾶς [תוללינו] a guess.

5 ἐπιλησθείη] i.e. תִּשְׁכַּח.

6 τῷ λάρυγγί μου] 119^{103}.

προανατάξωμαι [אעלה] ἅπ. λ., and ἀνατ. as v. l. Eccl. 2^{20} (Lk. 1^{1}). Here apply. ἀνα = up, and προ comes from the context, *elevate to the chief place.* | ἐν ἀρχῇ על ראש.

7 μνήσθητι, Κύριε, τῶν υἱῶν Ἐδὼμ τὴν ἡμέραν [זכר י״י לב׳ א׳ את י׳] Perhaps the change of case (v. 25^{6}) is meant to imply the correct meaning, *remember ... against the children...the day*, cf. 132^{1} (H. and Gk.). Or τὴν ἡμ. is adverbial, as Latt. PB. *in the day*, cf. 119^{62}.

ἐκκενοῦτε ἕως ὁ θεμέλιος ἐν αὐτῇ [ערו ער היסוד בה] *al.* ἕως τῶν θεμελίων αὐτῆς, Gen. 24^{20}. Jerusalem as a vessel to be emptied to the dregs, i.e. the foundations. The pres. imp. = *go on emptying*, implying delight in the work itself, besides its result. Latt. *exinanite usque* (Rom. *quo usque*) *ad fundamentum in ea.*

8 ἡ ταλαίπωρος [השדודה] v. 17^{9}. V. *misera*, PB. *wasted with misery*, conflate of the Hebr. and Latin.

9 ἐδαφιεῖ [נפץ] ἐδ. The πέτρα being underfoot. It has

been remarked that the original would be more appropriate to Edom with its faces of rock. Mil. and PB. place the object after the first verb, *qui tenebit parvulos tuos et allidet* etc.

CXXXVIII 1 + **Κύριε**] V., PB.

+ **ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου** (from *v.* 4)] after line 1 with Latt., after line 2, Horol.; | Horol. and PsR. further + **πάντα** before *τὰ ῥ.*

ἀγγέλων אלהים] v. 8[6].

2 **ἐπὶ πᾶν** (**τὸ** all but א p.m.) **ὄνομα τὸ ἅγιόν σου** על־כל־שׁמך אמרתך] Τὸ *ἅγιόν σου* is perhaps Gk. crpt. for *τὸ λόγιόν σου*. Rom. *super nos nomen sanctum tuum*, Mil. *s. omnia n. s. t.*, V. *s. omne n. s. t.* To supply a direct obj. *πᾶν* is disjoined from *ὄνομα*. PB. follows, only inserting the copula as if *καὶ τὸ λόγιόν σου*.

3 + **ταχύ**] from 69[18] with Mil., not Rom. V.

ἐπάκουσόν μου] i.e. וְתַעֲנֵנִי. | **πολυωρήσεις με** תרהבני] v. 12[9].

ad fin. + **πολλῇ**] א p.m. only; + *σου* T, Horol.; while Rom. V. have *multiplicabis in anima mea virtutem* (Rom. + *tuam*), Mil. *mult. me in an. m. virtute tua.*

4 + **πάντα.**

8 **Κύριε ἀνταποδώσεις** יגמר יי] reading יגמל, cf. 57[3] and v. 7[10]. For the 2nd pers. v. 26[12]. So PsR., but V. *Dominus retribuet.*

CXXXIX 1 Some MSS + *Ζαχαρίου*; *al.* + *ἐν τῇ διασπορᾷ.*

+ **με**] 2°.

2 **καθέδραν**] of verbal action, so perhaps 1 K. 8[13] A, 10[19].

ἔγερσιν] Judges 7[19] A (of waking the Midianites); Esdr. A 5[59(62)] (*ἐπὶ τῇ ἐγέρσει τοῦ οἴκου*); Mt. 27[53] (of the Lord's rising). Directly referred to the verb each time of use.

+ **πάντας**] before *τ. διαλ.* א p.m. only.

3 **τὴν σχοῖνόν μου** רבעי] The meaning of the Gk. is not clear, but it can hardly suit the Hebr. *lying down*.

σχ. (rush or reed, ? Mic. 6[5], Joel 3[18] for השׁטים) is used for (1) עט *pen*, Jer. 8[8] and Aq. Ps. 45[2]; (2) *a rope* (at least in dimin. *σχοινίον*); (3) שׁביל *a path*, Jer. 18[15], on which Origen says

ἡ σχ. ὁδοῦ μέτρον ἐστὶ παρ' Αἰγυπτίοις καὶ Πέρσαις, so 2 M. 11^5 of lineal measure; acc. to Hdt. (II. 6. 3) the Egyptian σχ. = 60 stadia. It is not clear whether this is the same as the old Gk. measure of land of Hdt. I. 66, nor whether τὴν σχ. μ. is meant for my *path*, or my *plot of ground*.

CXXXIX 3 ἐξιχνίασας זרית] a fair paraphr. in the context. | προεῖδες הסכנת.

4 + ἄδικος] to complete a mistaken sense. *Al.* (for λόγ. ἄδ.) δόλος with PsR., but V. as MT.

5 τὰ ἔσχατα καὶ τὰ ἀρχαῖα אחור וקדם] c. præcc.

σὺ ἔπλασάς με צרתני] i.e. יְצַרְתָּנִי.

6 + σου. | ἐξ·ἐμοῦ ממני. | ἐκραταιώθη נשגבה] v. 9^{10}.

8 καταβῶ ואציעה] from context.

πάρει הנך] *Thou art there*, cf. Isai. 58^9. πάρειμι is not common in LXX, here only in the Pss.

9 τὰς πτέρυγάς μου] i.e. כְּנָפַי.

κατ' ὄρθον שׁחר] Gk. crpt. for ὄρθρον. The word gave the copyists trouble, 119^{148}.

11 καταπατήσει με וישופני] v. 56^2.

ἐν τῇ τρυφῇ μου] i.e. בְּעֶדְנִי.

12 αὐτῆς (bis)] i.e. ה־. The first two lines of the verse are omitted by B p.m. only.

13 + Κύριε] with PsR., not V.

ἀντελάβου μου תסכני] i.e. תְּסָמְכֵנִי, or paraphr. (סמך usually = στηρίζω and cpds., but 54^6 ἀντιλήπτωρ).

ἐκ] Another case of מ for ב.

14 ἐθαυμαστώθης נפלית] 'i.e. תָּה־, so Pesh. (PsR.), V., Jer.; accepted by Hitz. Bä.' *D.*

15 ἐποίησας עשיתי] i.e. עָשִׂיתָה.

ἡ ὑπόστασίς μου רקמתי] perhaps וְקוֹמָתִי (by confusion with יְקוּם; for קוֹמָה is *stature*). Cf. ὑπόστ. = יקום Dt. 11^6, also ὑποστῶσιν = יקומו 140^{11}.

16 ἀκατέργαστόν μου גלמי] ἅπ. λ. in LXX. Explained as ἀμόρφωτον, ἀδιατύπωτον. Aristotle used it of food *undigested*.

CXXXIX 16 **τὸ ἀκατ. σου εἰ. οἱ ὀφθ. μου**] so BאA, Gk. crpt., *al.* as MT.

πάντες כלם] All men. I am only an instance.

ἡμέρας ימים] i.e. יוֹם, rendered by the genitive (as 1^{2} *al.*). Mil. *per diem*, but Rom. V. *dies*, perhaps correcting from the Hebr. | **καὶ οὐδεὶς ἐν αὐτοῖς** ולא אחד בהם.

17 **λίαν** מה. | **οἱ φίλοι μου** רעיך] altern. meaning, the suffix accommodated. | **αἱ ἀρχαὶ αὐτῶν** ראשיהם] altern. meaning.

20 **ἔρεις** ימריך] perhaps as if אֲמָרֵיךָ (i.e. **ἐρεῖς**); or from **ἔρις**, referring to מרה. The LXX could not solve the Hebrew knot, and hence in turn confusion in the Gk. MSS.

εἰς διαλογισμόν למזמה] Rom. *quia dicitis in cogitationibus vestris*, V. *q. d. i. cogitatione*, Mil. *quia contentiosi estis in cogitationibus.*

λήψονται נשוא] i.e. perhaps נָשְׂאוּ, though fut. for the perf. is not very common.

τὰς πόλεις σου עריך] Of course an incorrect rend. here.

21 **ἐξετηκόμην** אתקוטט] 119^{158}.

23 **ἔτασον** בחנני] Rom. V. *interroga* (**ἔτ.** as 7^{10} *al.*); Mil. *affligе* (i.e. torture; **ἔτ.** as Gen. 12^{17}, Wisd. 2^{19}).

τὰς τρίβους μου ישרעפי] conject. to suit *v* 24 (94^{19} יְשֵׁי = **ὀδυνῶν**).

24 **ἴδες** BאA דרך] Gk. crpt. of **ὁδός** (א$^{c.a.}$ RT).

αἰωνίᾳ] 2 Th. 2^{16}, Hebr. 9^{12}, W-M. II § 11.

CXL 2 **ῥῦσαί με** תנצרני] to suit context, v. 12^{8}.

3 **παρετάσσοντο** ינורו] 'i.e. prob. יָגֻרוּ (**ἐγείρει** Prov. 29^{22}), paraphrased to suit context. Cf. התגרה Dt. 2^{9} = *συνάπτειν.*' *D.*

5 **ἐξελοῦ με** תנצרני] v. *v* 2.

6 + **τοῖς ποσίν μου** from 57^{6} with PsR., not V. Mil. renders impossibly **ἐχ. τρ.** (? **ἐχόμενοι τρίβους**) *detinentes semitas.* ''Εχόμ. for ליד, יד, אל יד, על יד, etc., 141^{6}, Nu. 2^{17}, 1 Sam. 4^{18} 19^{3}, 2 Sam. 14^{30}, 1 Chr. $25^{2.6}$, Job 1^{14} (*-αι*).' *D.*

9 + **με** (bis) to complete mistaken sense.

ἀπὸ τῆς ἐπιθυμίας μου] as though מֵאַוַּי Bä.

διελογίσαντο] i.e. זָמְמוּ. | + **κατ' ἐμοῦ.**

CXL 9 ἐγκαταλίπῃς תפק] 'perhaps taken as impf. Kal from Aram. נְפַק—and then, of course, vocalized תִּפֹּק—*go out*, in sense of *go away*.' *D.* | + μήποτε.

10 τοῦ κυκλώματος αὐτῶν] i.e. מסבו, Job 37^{12}. In Ezek. 48^{35} (סביב) and 2 Chr. 4^{2} (קו) *κυ.* is measure of circumference. Here probably reproducing original without definite intention.

11 πεσοῦνται] i.e. יִמּוֹטוּ (Qrê). | πυρὸς באֵשׁ] *al.* ἐν πυρί.

+ ἐπὶ τῆς γῆς from the next verse. | καταβαλεῖς αὐτούς יפ'] the pers. changed.

The confusion of Bא is more or less rectified in other MSS. and in the Ch. Texts, which omit ἐπὶ τ. γ. But PsR. for באֵשׁ has the doublet *...ignis: in ignem.*

ἐν ταλαιπωρίαις במהמרות] a guess, Bä.

οὐ μὴ ὑποστῶσιν בל־יקומו] cf. Josh. 7^{12}; and on 139^{15}.

12 line 1 om., B only.

γλωσσώδης] ἅπ. λ. in the canon. SS., but a favourite word in Sirach 8^{4} 9^{23} 25^{22}, variously explained as λοίδορος or πολυλάλος.

εἰς καταφθοράν למדחפות.

CXLI 1 εἰσάκουσόν μου, πρόσχες חושה לי האזינה] Perhaps the verbs are interchanged. ח' 40^{14} 70^{2} 71^{12} = πρόσχες (55^{9} 90^{10} referred to other roots). The sense *hasten* for ח' is only clearly recognised Isai. 8^{3} (? ὀξέως): 1 Sam. 20^{38} (σπεῦσον): Job 31^{5} ἐσπούδασεν. | + τῆς δεήσεως.] **2** + ὡς.

ἔπαρσις משׂאת] for forms attribd. to √נשׂא Lam. 3^{47}, Ezek. 24^{25}; (Zech. 12^{7} = תפארת, cf. Ez. 24^{25}); v. 28^{9} 81^{7}.

3 καὶ θύραν περιοχῆς περὶ τ. χ. μ. נצרה על־דל שׂ'] i.e. דל נ' על שׂ'. נצרה taken as a subst. from √צור: cf. נְסִבָּה 2 Chr. 10^{15}, and מצור (oft. = περιοχή, v. 60^{11}).

4 τοῦ προφασίζεσθαι προφάσεις להתעולל עללות] Aram. Dan. 6^{5}.

καὶ οὐ μὴ συνδοιάσω (*al.* συνδυάσω) μετὰ τῶν ἐκλεκτῶν αὐτῶν ובל אלחם במנעמיהם] The last word is taken personally, "their charming people," and the whole paraphrased.

5 παιδεύσει με יהלמני] paraphr. (74^{6} יה' = κατέρραξαν).

ἁμαρτωλοῦ ראֵשׁ] i.e. רשׁע, cf. 129^{3}.

CXLI 5 λιπανάτω יני] "This signification they may have got from the Arab. nawâ (נוי)," J. & L.

ἐν ταῖς εὐδοκίαις αὐτῶν ברעותי] as if from Aram. root רעה = Hebr. רצה *bene velle*, J. & L. Cf. Eccl. 1^{17} Heb. and LXX.

6 κατεπόθησαν נשמטו. | οἱ κραταιοὶ αὐτῶν שפטיהם.

ἡδυνήθησαν נעמו] Gk. crpt. of ἡδύνθησαν (so B^{b}א*A), followed by B*א$^{c.a.}$ RT Latt., but not Horol.

7 πάχος γῆς] i.e. פְּלַח. II. γ. *the thick layer of soil*, 1 K. 7^{46} ἐν τῷ πάχει τῆς γῆς בְּמַעֲבֵה הָאֲדָמָה. Cf. of concrete material Num. 24^{8} *thick joints or bones*, 2 M. 4^{41} ξύλων πάχη.

διερράγη] i.e. יְבֻקַּע Bä. V. *erupta est*, PsR. (Lat. crpt.) *eructat*.

8 ἀντανέλῃς תער. | 9 ἀπὸ παγίδος מידי פח.

10 ἀμφιβλήστρῳ במכמרי] *a.* is a fishing net, as Hab. 1^{15-17}, Eccl. 9^{12}†, Mt. 4^{18}, Mk. 1^{16}. In Isai. 19^{8} ἀμφιβολεῖς = *fishers*; מכ = σαγήνη.

κατὰ μόνας יחד.

CXLII 2 For Κύριον 2° some MSS with PsR. τὸν θεόν.

3 τὴν δέησίν μου שיחי.

4 ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ בהתעטף עלי] cf. 107^{5}, Jon. 2^{8}.

8 + Κύριε with Rom., not Mil. V.

ἐμὲ ὑπομένουσι בי יכתרו ב neglected; or taken as = ל, and, pronounced יְכַתְּרוּ (Aram.); cf. Job 36^{2} כַּתַּר־לִי.

ἕως οὗ ἀντ. μοι כי תג׳ עלי] v. 61^{7}.

CXLIII 1 + ὅτε αὐτὸν ὁ υἱὸς καταδιώκει. Perhaps the only occasion of composition added by LXX to Davidic titles.

3 B only omits line 1.

4 ἠκηδίασεν] 61^{3}.

6 ἄνυδρος עיפה] in 63^{2} ע = ἀβάτῳ, but ἀνύδρῳ follows.

8 + Κύριε PsR., not V.

9 κατέφυγον כסיתי] "נסתי or חסיתי," J. & L. Bä. quotes Josh. 10^{27} κατεφύγοσαν = נחבאו.

10 ἐν τῇ εὐθείᾳ (Aא) בארץ מישור] Gk. crpt. for ἐν γῇ εὐθ. Rom. *in viam rectam*, Mil. V. *in terram rectam*.

CXLIV 1 + πρὸς τὸν Γολιάδ] would fit in well with

v 1; but otherwise the whole Psalm is incongruous. The addition may properly belong to Ps. 151, and the title of that imply that sometimes it had not been recognised as ἔξωθεν τοῦ ἀριθμοῦ, i.e. that it had once been given a place in the Psalter. If so, as not fitted to close the book, it would find a very natural place between 143 and 144; between the seven of heart-searching and depression, and the final seven of praise.

For πρὸς v. 76[1].

CXLIV 1 παράταξιν קרב] Suidas explains π. as πόλεμος ἐμπαράσκευος *acies instructa*: Hesych. as πόλεμος, φάλαγξ. (From Biel.) Here only for ק, but in the history and prophets for other words, especially מלחמה, מערכה: the sense is exclusively military, as is nearly the case with παρατάσσομαι.

3 ἐγνώσθης ותדעהו] cf. 1 Cor. 8[3], Gal. 4[9].

λογίζῃ ותחשׁבהו] Gen. 31[15].

4 παράγουσιν עובר] as 102[12]: but cf. 109[23]; and v. 129[8].

12. 13. 14 1st pers. throughout is changed to 3rd.

12 ἡδρυμμένα (*al.* ἱδρυμένα) מגדלים] Judges 11[2] 13[24], Ruth 1[13], 2 K. 4[18] for the same Heb.; ἁδρύνεσθαι being regularly used of children growing up. PsR. *stabiliti* (ἱδρ.). V. omits the word.

κεκαλλωπισμέναι בזוית] connecting with Aram. זיו splendour, Bä., v. 50[11]. Rom. V. *compositæ*, Mil. *decoratæ*.

περικεκοσμημέναι מחטבות] understood figuratively.

13 ἐκ τούτου εἰς τοῦτο מזן אל־זן] i.e. מִזּוּ אֶל־זוּ. The same Gk. 75[9] = מזה alone.

πολύτοκα (L. & S. and Oxf. text πολυτόκα) πληθύνοντα מאליפות מרבבות] πλ. = מְרֻבָּבוֹת (or מְרֻבָּוֹת).

ἐν ταῖς ἐξόδοις αὐτῶν בחוצות] i.e. בתוצאות. PsR. *itineribus*, V. *egressibus*.

14 οἱ βόες αὐτῶν παχεῖς אלופינו מסבלים.

κατάπτωμα φραγμοῦ פרץ] a sort of doublet. פ is rendered φραγμὸς Gen. 38[29], 1 K. 11[27], but so as to give a fair paraphr.

διέξοδος יוצאת.

ἐν ταῖς ἐπαύλεσιν αὐτῶν ברחבתינו.

CXLIV 14 ἐμακάρισαν] i.e. אִשְּׁרוּ.

CXLV 1 ὁ θεός μου ὁ βασιλεύς μου אלהי המלך] A om. μου 1° and so PsR. (*Deus rex meus*) and PB. But V. as MT. *Deus meus Rex.*

3 σφόδρα] PB. *marvellous* (without comma) adverb.

5 τῆς ἁγιωσύνης σου הודך. | λαλήσουσι ודברי] read as יְדַבְּרוּ, and καὶ added.

διηγήσονται אשיחה. | 6 διηγ. אספרנה] cf. 45^{18}.

6 ad fin. + καὶ τὴν δυναστείαν σου λαλήσουσι BאA] Much variation in this verse.

9 τοῖς ὑπομένουσι לכל] as Kal ptcp. לָכֵל, cf. Mal. 3^{2} (מכלכל = ὑπομενεῖ) Bä. Cf. also Lam. 3^{25} לקוו; Nah. 1^{7} למעוז; Ps. Sol. 10^{2}: *al.* συμπᾶσιν with Church Texts.

12 σου יך (bis)] Latt. PB. PB. alone omits בני and makes הדר coordinate with כבוד.

14 + the whole verse, to complete the alphabet (נאמן); so V., but not PB. (almost the only long addition not retained).

15 להם] absorbed in αὐτῶν, 31^{22}. PsR. *tu das escam illis*, V. *t. d. e. illorum.* | 16 σύ] i.e. אַתְּ.

CXLVI 1 +Ἀγγαίου καὶ Ζαχαρίου] as compilers of a small collection from which some of the closing Pss. were derived.

4 + πάντες] Latt. PB. Cf. 1 M. 2^{63} ὅτι ἐπέστρεψεν εἰς τὸν χοῦν αὐτοῦ καὶ ὁ διαλογισμὸς αὐτοῦ ἀπώλετο.

8 σοφοῖ פקח] ἅπ. λ. (19^{8} in same sense σοφίζει).

9 ἀφανιεῖ יעות] V. *disperdet*, PsR. *exterminabit* (cf. V. Mt. 6^{16}).

CXLVII 1 +Ἀγγ. καὶ Ζ.

τῷ θεῷ ἡμῶν] אלהינו taken with next line as dat. PsR. *Deo nostro jucunda sit laudatio*, V. *D. n. sit j. decoraque l.* Cf. Ps. Sol. 3^{2} ἀγαθὸς ψαλμὸς τῷ θεῷ. | ἡδυνθείη נעים נאוה.

2 τὰς διασπορὰς נדחי] Dt. 30^{4}, Neh. 1^{9} (sing.).

4 ὀνόματα καλῶν] *giving names.* The "calleth them all by their names," of PB. and AV. may mean this, but more naturally suggests the meaning of Bar. 3^{35}.

CXLVII 5 καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ ורב־כח] V., PB.

7 ἐξάρξατε ענו] Exod. 15^{21} (with person. obj. *αὐτῶν*); the original is always √ענה. Biel quotes for *ἐξάρ.* from Homer to Xenophon. PsR. *incipite*, V. *præcinite.*

8 + καὶ χλοὴν τῇ δουλείᾳ τῶν ἀνθρώπων] 104^{14}. Latt. PB.

9 *αὐτόν* supplied.

10 V. *non in fortitudine equi voluntatem habebit, nec in tibiis viri beneplacitum erit ei.*

PsR. *non in viribus equi voluntatem*

Rom. *habebit neque in tabernaculis viri beneplacitum est ei.*
Mil. *habebunt neque in tibialibus viri beneplacebunt.*

The Rom. *tabern.* is no doubt a Lat. crpt. though it could almost as easily be a Gk. (*σκηναῖς*) or Hebr. one (סכות). Mil. seems to take *equi* and *viri* as nom. pl., accommodating verbs.

12 + Ἀλληλουιά. Ἀγγ. καὶ Z. for a new Ps.

14 στέαρ πυροῦ] v. 81^{17}.

16 ὁμίχλην כפור. | πάσσοντος יפזר.

17 ψωμούς פתים] Josh. 19^{5}, Ruth 2^{14}, 1 Sam. 28^{22}, 1 K. 17^{11}. Suidas defines *ψωμός* as ὁ ἄρτος, but even in Job 22^{7} (לחם) and 24^{10} (עמר) it seems from the context = *morsel*, cf. 80^{6}.

20 ἐδήλωσεν αὐτοῖς ידעום] i.e. יְדָעֵם (25^{14}).

CXLVIII 1 + Ἀγγ. καὶ Z.

1. 2 ad fin. Horol. + *σοὶ πρέπει ὕμνος τῷ θεῷ.*

3 τὰ ἄστρα καὶ τὸ φῶς כוכבי אור.

5 + αὐτὸς εἶπεν καὶ ἐγενήθησαν] 33^{9}. V., PB.

8 κρύσταλλος קיטור] Ezek. 1^{22}: in Ps. 147^{17} κρ. = קרח: 119^{83} κ' = *πάχνη.*

13 ὑψώθη נשגב] v. 9^{10}.

ἡ ἐξομολόγησις αὐτοῦ הודו] confusion with הוֹדָה, תּוֹדָה; v. 96^{6}.

14 om. הללויה ad fin.

CXLIX 2 ἐπὶ τῷ ποιήσαντι בעשיו.

4 καὶ ὑψώσει יפאר] (or וּפְאֵר). PB. *helpeth* = *ὑψ...ἐν σωτηρίᾳ.*

6 δίστομοι] in class. poetry in the same sense. Rom. V. *ancipites*, Mil. *bis acuti.*

CXLIX 8 χειροπέδαις] Lit. *handfetters*, L. & S. *handcuffs*, Biel *manicæ*, *compedes*. *Manacles*, not irons linking hands and feet, v. Jerem. 47 (40)[4], Sir. 21[19], PsR. *vinculis*, V. *manicis*.

9 ἔγγραπτον כתוב] used by Polyb. = ἔγγραφον.

Om. הללו־יה at end.

CL 5 εὐηχοῖς שמע] V. *bene sonantibus*, PB. *well tuned*.

ἀλαλαγμοῦ תרועה] Rom. *bene tinnientibus*, Mil. V. *jubilationis*, PB. *loud*.

CLI 1 ἰδιόγραφος] *written with his own hand*, i.e. genuine.

ἐμονομάχησεν] v. 1 S. 17[10] נלחם יחד, where the subject is both combatants, v. 144[1].

ἐν τ. ἀδ. κ.τ.λ.] cf. Gen. 46[31] *οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου* and Judges 6[15] *ἐγώ εἰμι ὁ μικρότερος ἐν οἴκῳ πατρός μου*.

ἐποίμαινον κ.τ.λ.] 1 Sam. 17[34].

2 αἱ χεῖρες...οἱ δάκτυλοι] For the parallel compare 144[1] | Cant. 5[5] | Isai. 2[8] 17[8] 59[3], and in the parallel sections Prov. 6[12–15. 16–19], cf. *vv* 13 and 17.

ἐποι. ὄργανον...ἥρμοσαν ψαλτ.] cf. Ps. Sol. 15[5] *ἐν ὀργάνῳ ἡρμοσμένῳ γλώσσης*.

4 ἐξαπέστειλεν τὸν ἄγγελον] Dan. 6[22] (where LXX omit ἄγγ.). The angel is not mentioned in the history of David except in the pestilence. | καὶ ἦρεν με κ.τ.λ.] 78[70] where ויקח = ἀνέλαβεν.

ἐν τῷ ἐλαίῳ τῆς χρίσεως αὐτοῦ] Exod. 29[21].

6 ἐπικατηράσατο] *al.* ἐπηκατη., ἐπεκατη. Cf. Neh. 13[25] ἐκαταρασάμην.

7 τὴν παρ' αὐτοῦ μάχαιραν] attraction of prepn. cf. Exod. 23[16] *ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου*.

ἀπεκεφάλισα] 1 Sam. 31[9], Mt. 12[10]; and in late profane Gk.

ἦρα ὄνειδος ἐξ υἱῶν Ἰσρ.] 1 Sam. 17[26], Sir. 47[4].

The Respond which gives the name to the 1st S. after Trin. in the Sarum Breviary is based on *vv* 3, 4, "Deus omnium exauditor est. Ipse misit angelum suum et tulit me de ovibus patris mei, et unxit me unctione misericordiæ suæ."

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Where the reference is bracketed, the word is not noticed in the notes.

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